LECTURES ON EDUCATION.

VOL. II.

LECTURES

ON

EDUCATION,

READ TO A SOCIETY

FOR PROMOTING

REASONABLE AND HUMANE IMPROVEMENTS

IN THE

DISCIPLINE AND INSTRUCTION

OF

YOUTH.

BY THE REV. DAVID WILLIAMS.

VOL. II.

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M DCC LXXXIX.

TO HER GRACE THE

DUCHESS OF NORTHUMBERLAND.

MADAM,

THE antiquity, and the glories of the House of PERCY, *are subjects for those who have the honor of its patronage.*

My humble efforts, may have little effect on established habits: my feeble voice may not be heard, among the loud and general clamors of lucrative interests. But the dignified example of your Grace: the assurance, that you disencumber yourself of princely distinctions; neglect the splendor of courts, and the solicitations of pleasure; that you render the superintendence, and even the instruction of your children, daily and assiduous employments:---these truths will be received with respect, as well as astonishment; they will suspend the hand of cruelty lacerating helpless innocence; and may effect a change in the discipline of youth, which has been long the wish of humanity.

This

This is my only object.---My employment, though sometimes laborious, I can always render honorable and pleasing, by the manner of discharging it; and the fruits of it will content the few years that remain to me, which I feel in every succeeding moment becoming less susceptible of ambition, and yielding to the attractions of retirement and repose.

I have the Honor to be,

MADAM,

Your Grace's most obedient

and most humble Servant,

Great Russel-street,
Bloomsbury,
May 30, 1789.

DAVID WILLIAMS.

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LECTURES, &c.

LECTURE XVII.

TRUTH.

AN interval of eight months may have effaced from your memory, that part of the subject of Education, to which I endeavored to engage your attention in the concluding Lectures of a former Course.

The general purpose of the Society, is to select motives to virtue, on the joint authorities of religion, morality, and law; and it is supposed, papers or lectures may be obtained, comprehending all these subjects. I have already observed, if my whole life could be

devoted to the composition of such papers; the inclination of my mind, and the nature and extent of my knowledge, would not admit of it.---Until the assistances hoped for be obtained, the Society has professed itself content with the information which my experience or enquiries may furnish.

Various circumstances, immaterial to the Society, have fixed my attention on the subject of Education. But that variety has been unfavourable to system. Events which have wholly displaced me; and rendered necessary I should frequently change my mode of life: interrupted my plans, and in many cases deprived me of the important information which may be obtained from connecting circumstances in the incidents of education. For instance, there is a general mode of treatment suited to infancy, to youth, and to that period, denominated years of discretion. A Governor or Preceptor may be qualified by his talents and experience, to improve his Pupil in either; yet be unable to conduct him through all those periods. I have tried my abilities, sometimes my patience, on almost

most every possible period between the age of five, and that of five and forty; and I have had it in my power to connect many of the periods: but never an opportunity, that suited my taste, to form a youth from infancy to the general period of liberty and independence. I need not apprise the Society of this circumstance; to many of which are known, not only the general incidents of my life, but the particular transactions to which I think myself at liberty to allude. They may therefore distinguish the information I have collected from experience, and the conjectures I hazard on the various incidents which may connect one period of life with another.

----This experience, imperfect as it may be deemed, induced me to prefer the subject of Education; as that into which I could best trace the great and general principles of morality;---the objects of the Society. Other enquirers may have been happy in the satisfaction of deriving first principles from the operations of their own understandings; or they may have been fortunate in the opportunity of exerci-

sing philosophical faculties on the constituent parts of great societies, over which they had influence or power. For myself, whether determined by habit or by judgment, I have seldom derived satisfaction concerning the nature and importance of virtuous principles, until I have made attempts to cultivate and direct them in the minds of youth.

On this account, I have been indulged in leading the Society to the blended and intricate sources of that mighty stream; which either blesses human life, and renders it fruitful in the most exquisite and permanent pleasures: or by bursting its bounds, lays it waste, and destroys its beauty and happiness. This may have been misunderstood, for an intention to treat the Society as consisting of children. It is not practicable in my opinion to write Lectures that may be serviceable to a child. A small degree of recollection will shew, the processes I have related, require high and comprehensive faculties: and though the objects give them an air of ease and domestic familiarity; they are not without illusion.---As I never

never write but in the intervals of better employment; it may not seem extraordinary to declare, I have exercised the faculties of my mind in a few months on the dispositions of a Pupil, more than on all the matter I have ever committed to paper.

To offer doctrines or maxims in detail, would cost me only the trouble of transcribing; for they are to be found in books: or if I drew them from my own mind, they would still be to be found in books; for it would not be in my power to produce new maxims; it is possible I might not be able to effect any material variations in those which have received the sanction of ages. But in relating the incidents of a moral and philosophical employment; circumstances must occur that afford information as well as entertainment.

Not being inclined to imitate all the writers I have perused on Education, by presuming to form detached observations into a system; and being aware the love of system is so prevalent, that the most accurate result of experience would not be acceptable in unconnected forms: I proposed to compare

the observations I had made in actual business, with those which Rousseau had collected from Plutarch, Montaigne, Locke, or from the rapid operations of a penetrating genius on the incidents that occasionally occurred to it.

I need not here inform you, I have many objections to the plan Rousseau has delineated. The fable and characters of his novel on Education are improbable and out of nature; and the effect of the whole is perplexity and distress to the reader who would reduce it to practice. For the observations and directions intended to assist a reform; are few, obscure, and general: while the satires on prevailing customs are numerous, pointed and obvious. This has the effect of entangling a man's path with thorns and briars; and the perplexity and pain of every step over-balance any advantage that can arise from it. If Rousseau had tried the maxims of ancient wisdom he recommends, in the actual education of youth, his irritability and impatience to the effects of general errors, would not have been so poignant; his writings would have afforded

more

more assistance, but less entertainment: he would have discerned the causes of errors, to correct not to punish them; and he would have described mistaken parents, governors, or tutors, without that glowing anger, and that corrosive severity, which offend his readers, yet rivet their attention.

In the works of Rousseau, the precepts and directions are borrowed; the satire and invective original. The reader may therefore perceive, immediately on offering a maxim or lesson, he discovers a species of impatience incident to incompetent masters; and plunges with vindictive rage into a labyrinth of common errors and abuses, which have little relation to the subject. With these imperfections, he is highly distinguished in modern ages, among those who have penetrated the arcana of antiquity; and glanced at the paths of nature in the formation of the human mind. All the sentimental novels which have since obtained popularity by proposing modes of accommodation between reason and absurdity, truth and falshood; have derived their merit from his observations, which the authors

conceal like leaven, while they induce the undiscerning to attribute that merit to some intrinsic principles in their works. The late alterations and improvements in the management of children, and in the discipline of schools, have been owing principally to the eloquence of Rousseau. His plan or system however is so remote from nature and probability; that those who benefit by his observations, are furnished with pretences for being ungrateful to their benefactor. I have seldom heard him mentioned respectfully by a parent or preceptor.

With these sentiments of that extraordinary writer, I had no choice respecting the system to which I could compare my observations.

In the Lectures of last year, I passed the supposed limits of that period, denominated Infancy: the order of the virtues to be cultivated in children, coincided with the arrangement proposed by the Society; and rendered Truth the first object of attention in the cultivation of the heart.

I have related the difficulties I found in removing a disposition to falshood, without

attention to any order but that of time. I will not enumerate those which have been fully submitted to your attention.

Scruples from the laws of etiquette and politeness were embarrassing, sometimes ridiculous; and no person in my family diverted himself more with them, than the youth I have frequently alluded to, who was destined for a military life.

On his first arrival among us, he nearly disconcerted my plan. He was some years older than his companions, and had all the talents for narrative and tittle tattle which are acquired by an early introduction into fashionable life. He had also the insincerity and disposition to falshood, which are their general attendants. I waited for their appearance in any of the methods to which I had been accustomed; but I was driven to despair, by finding the whole family in possession of a secret which he had gradually whispered, and which charged his father and mother with secret murder.

The story must be so related, as effectually to conceal the parties, and meerly to illustrate

lustrate the subject---I cannot therefore give it all its effect.

The purport of the horrible information was, that his parents had an obstruction to their marriage, in a near relation, whom they removed by poison. He described their proceedings minutely; and was eloquent on the death of the sufferer.

I was astonished beyond all power of recollection and thought: my first intention was to send home the youth, without assigning a reason; and to risque the consequences. If the story had been true, I could not have the connection with the family, which my institution required: and if false, the boy seemed depraved beyond all imaginable remedy.

This is one of the dilemmas which torture the mind out of its judgment: and often induce the best informed and most affectionate parents, to have recourse to absurd and inhuman resolutions. I requested an interview with the father, but I could not enter on the business; and politeness pretended some excuse for my behaviour on the supposition that I was ill. The business was

not

not to be committed to paper; and my heart sickened at the thought of conversing with the mother, though my mind was not settled into a belief of the tale.

There was an old lady in the family, who had talents of the first order; but she had extinguished her passions and virtues by forty years acquaintance at court.

Talents without virtue are, in matters of meer discretion, better than virtue without talents. I determined on confiding in the old lady; who, with all the apathy given by long habits of fashionable life, was surprized into momentary horror: but soon recollecting herself, she said, 'we will send for the 'boy; and you must not leave me till he 'comes: for I cannot bear the subject on my 'mind.' He was soon with us: and observing the precautions that we might not be disturbed, and the fixed seriousness of our countenances; his mind sunk into a proper disposition to receive the impression to be made on it. The manner in which he was addressed by his venerable and respected relation, would have shaken the resolution of a practised offender. He was at once disarmed

armed of chicane; and acknowledged the author: a disappointed dependant of the family, to whom he continued attached, notwithstanding the remonstrances and prohibitions of his friends. When every thing we thought proper had been said on the subject, he was dismissed: we resolved to bring the culprits together, in order to dissolve their attachment, and to give him a strong disgust of falsehood. A slight stratagem effected the purpose: and nothing dramatic can be imagined more striking than the interview, when unexpectedly introduced to each other. The disappointed dependant, a woman; directly denied the charge: and said the young gentleman had been the first who informed her of the rumor. He seemed so strongly agitated with indignation, that I drew near him; lest he should commit an extravagance to disappoint us. When she had told her tale, which bore on its surface marks of improbability: animated for the first time with a detestation of falsehood; he rose, and bestowed on her such epithets, as afforded me pleasure at the time, though I cannot repeat

repeat them. He related the times, occasions, and places, in which she had poisoned his mind; with an eloquence so prompt, so rude, and impetuous, that it could not be mistaken for the language of artifice or untruth.

In moral cases, if the first advantages are obtained against vicious passions; the victory is generally certain. The woman had the care of his early years; and while his parents were occupied in dissipation, she had strongly engaged his affection. The explanation, aided by subsequent measures, separated them. The whole business was effected, without disturbing the pleasurable engagements of the parents: and I believe they are at this time ignorant of the transaction. What might have been the consequence? What influence it might have had on my connection with the family? It is impossible to judge:—for the old lady soon died; and the business was buried in oblivion.

It had the effect, on the youth, of what the methodists denominate conversion:—he passed from one extreme to another; and some months

months elapsed before he would relax into the liberties with common phrases and language, which the established usages of society render necessary.

Gentle and confidential treatment, brought him into that moderate temper respecting truth; on which only we have certain dependance. The change effected by the event, though greatly to the advantage of his heart, was thought at home to injure his appearance; and to check the improvements of his talents in captivating. Some little discussions took place, similar to those I have related under the article Politeness. His father's house being the resort of military men, and his studies being directed principally to military subjects; a contention arose between his principles and views, in which the credit of my moral operations, and of the general plan in which I was engaged, was often questioned; and sometimes sacrificed.

So much industry had been employed, even by himself, to cultivate a sense of honor and veracity, that the maxim 'All advantages are 'to be taken in war,' appeared vicious and profligate in the utmost degree. He found

it

it maintained, not only in the conversation of his father's friends; but in the conduct of all the celebrated generals, on whom history had conferred the most splendid immortality.—— I saw it occupied and distressed his mind; and I indulged him in frequent opportunities of making it the subject of our conversation. Here the Society will perceive, that lectures on these subjects cannot be addressed to children. The subtile difficulties of moral philosophy occurred early in the education of this youth: and it was necessary to solve them, not by the common methods of disquisition, but by measures intelligible to the pupil. He was then learning Greek; in which he proceeded slowly: though the master who attended him had considerable address in stimulating industry. I recollected a beautiful passage in Xenophon on the subject of our difficulty; of which I apprized him: and he eagerly sought and translated it. As it comprehends the question, it may be proper to lay it before you.

In the pleasing and instructive dialogue of Cambyses and Cyrus, Book i. the son asks the father 'What is the best way to take advantage

'vantage of the enemy?' Truly, child, said Cambyses, 'this is not a contemptible or trifling business. But you must know, the man who is to execute it, must be expert in stratagems; crafty, deceitful, a dissembler, a thief, and a robber: and he must take advantage of his enemy by all means, and in all methods.' Cyrus, smiling exclaimed, 'O Jupiter! what a man, my father, you say, I must be!' Such a one, child, said he, as may yet have the strictest regard to law and justice.' Why then, said Cyrus, 'while we were boys or youths, did you teach us the contrary?' And so we do still, said Cambyses, with respect to friends and fellow-citizens. But do you not know, that in order to injure enemies, you have learned a great number of mischievous arts?' 'Not I, father!'

—'To what end then did you learn the use of the bow, and to throw the javelin? To what end have you learnt to deceive wild boars with trenches and toils; or stags with gins and snares? What is the reason, in encountering lions, leopards, and bears, you do not put yourself on an even

'footing

'footing with them? Why do you endeavor
'to take all advantages in engaging them?
'Do you not know these are all mischie-
'vous arts; that they come under the de-
'nomination of deceit, subtilty, and fraud?'

'It is true, my father, I have taken these
'advantages against wild beasts: but when-
'ever I was discovered intending to deceive
'men, I found myself subject to punish-
'ment.'

'Nor, did we Cyrus, I think, allow you
'to shoot with a bow, or throw a javelin at
'men? We taught you to shoot or throw
'at a mark, that you might not do mis-
'chief to your friends; and, when called
'to war, you might be able to take your
'aim at men. We instructed you in ar-
'tifice and deceit, and to be prompt in tak-
'ing advantage, not of men, but of beasts:
'that you might not hurt your friends; and
'in case of war, might not be unpractised
'in the means of victory.'

'It seems to me, therefore, said Cyrus,
'if it be of use to understand how to do
'men good, and how to do them harm, we
'should have been instructed in the manner

of practising both good and evil upon men.

My child, said Cambyses, in a former age, it is said there was a certain teacher of youth; who, in the manner you desire, taught the youth to deal justly and unjustly; to be faithful and to be perfidious; to deceive and not to deceive; to speak truth and falsehood; to take advantages and not to take them. He distinguished the things to be practised towards friends, and those to be practised towards enemies: and proceeding further, he taught it was just to deceive friends, if done for their advantage. That instructor exercised the youth against each other in the practice of right and wrong, as the Greeks teach deceit and valour in wrestling. Some, therefore, having a natural disposition to deceive, and particularly to take advantages for their own profit and interest; did not refrain from artful practices on their friends. On this account a decree was issued, which is now in force among us: to teach youth simply and directly, as we teach our servants in their behaviour towards us, to tell truth,

'truth, not to deceive, not to steal, not to 'take advantage; and if they transgress in 'these things, to punish them: that being 'early accustomed to these manners, they 'may become mild and tractable citizens. 'But when they arrive at your age; to teach 'what is lawful with respect to enemies, 'may be done securely. For it does not seem 'probable, that being educated together, 'with an affection and reverence for each 'other, they should afterwards become wild 'and savage citizens.'

Xenophon's admirable manner of opening the subject, fixed the attention of my pupil; and the fascinating charms of his stile, determined his earnest endeavors to understand the Greek language.

LECTURE XVIII.

TRUTH.

Justum est bellum, quibus est necessarium; & pia arma quibus nulla nisi in armis relinquitur spes.

Liv. L. 9. C. 1.

THE difficulty of adjusting principles to our interests, is generally the difficulty of being virtuous. The lessons of morality are taught in rules without exceptions; and the conduct of life is often actuated by exceptions only to the clear maxims of virtue.

To minds hardened by repeated impressions of reproach, the hesitations and scruples of integrity are ludicrous: to young persons whose sensibility has been properly cultivated, they are interesting and distressing. I do not recollect a process of education so difficult

difficult as that which lay before me when my pupil objected to the military profession, for which he was destined by his parents; because he imagined the duties of it inconsistent with the truth and integrity he had been at pains to cultivate. His father was inclined to treat the subject in the usual manner. He had no objection to my using the best arguments which occurred: but he signified to his son and to me, his interest was directed into that line in a manner not to be diverted; that the objections would vanish as his reason advanced to maturity, and he became acquainted with the customs of the world.

In all engagements it has been my misfortune to be prompt and impetuous in dissolving connections; which a little forbearance might have rendered tolerable. I could wait with patience the event of experiments on children; but the ignorance or folly of parents and guardians often surprizes me into determinations to discontinue processes in which my mind and heart are interested: to break the crucible when the discovery is in view. The errors of youth are

softened by innocence and candor: the mature folly of opulent ignorance, and the obstinate pride of superior rank, have no circumstance, but regard to interest, to check the indignation and disgust they excite.

The proceedings in the young man's family, respecting the difficulty under consideration, were so absurd and injurious; and my representations on the subject received in a manner so unbecoming the relation I bore to it, at least in my imagination; that I requested he might be removed to a military school, where I supposed questions of that nature were seldom introduced. The request was pronounced an insult. That small spark, blown up by pride, might have had disagreeable consequences, if the young man had not been disgusted at being called a Puritan, a Quaker, an Oddity---for scruples which were the natural effects of measures lately taken in his education. His attachment to me made the family dissemble its resentment: and the subject was dropped in our mutual intercourse, as too insignificant for further attention.

I was

I was then at liberty to make experiments without apprehension of censure. The destination of the young man was fixed; and whether he entered on the engagement with a sound or wounded mind, was a subject I could not render of consequence. The youth acquiesced in the determination of the father. If I failed, it would be in an intended kindness; and I could not easily do him an injury.

I seldom recommended a book, unless my opinion was asked; or a difficulty occurred, in which its assistance might be thought expedient. The learned languages, in any mode of teaching them, are heavy burthens on modern education: and the necessity of acquiring them, will ever be a disadvantage to modern genius. Grotius has written nearly on the subject of our present difficulty: I, with a certainty that my pupil would acquire some additional acquaintance with Latin; he, with hopes of being furnished with materials to repel satire and ridicule at home; undertook the perusal of that celebrated treatise on the rights of War and Peace.

I need not inform those of my hearers who are acquainted with the work, the young man was not completely satisfied on the difficulty before us. Considered as the first production since the revival of letters, which gives any thing like an air of science and method to the laws of nations: the Treatise on the Rights of War and Peace is extremely respectable. The author is supposed to have formed his plan from hints in the Desiderata of my Lord Bacon. What modern writer can claim an originality, which will render him independent of my Lord Bacon?

We perused with patience the first and second books, on the Rights of War, the Power of Sovereigns, and the Offences authorizing Hostilities. These produced no effect but on his acquaintance with the language, which he observed to be different from that of Cæsar. We compared passages, with a view to the importance of style, in a manner not to be related in a mixed assembly: and I mention it as a hint to those concerned in education, to improve every opportunity afforded by the sugges-

tions

tions of the pupil. The subject itself will be more agreeable to the Society when introduced under the article *Belles Lettres*; and illustrated by English examples.

The third book, on the modes of conducting War, and the reasons that should put an end to it; furnished circumstances of conversation and argument: notwithstanding Rousseau's peremptory injunction, not to reason with young people.---The plan of education Rousseau has adopted, is a silent mode of reasoning. It differs from that in common use, as argument from a sermon. The general method of reasoning with children is, to utter arbitrary laws, which they are to obey and approve; though beyond their understandings, or disagreeable to their inclinations. We carefully avoided sermons and lectures; but seized every occasion of argument and reasoning. I was pleased to see youth exercising faculties as well as limbs: and could allow for inexperience and ignorance in the use of the former as in that of the latter. Immaterial as the question under consideration might have appeared in some systems of education,

it

it was rendered important to us: for I was content to involve myself in the disgrace of my young friend. We had given hints of our enquiries on the subject: and were honored with the fashionable satire of ladies and gentlemen; who looked down on us with compassion; not so much from rank as superior information and knowledge of the world. I did not fail to point out that compassion to the young man as mortifying; from persons whose understandings and knowledge he was capable of estimating. I meant to stimulate his industry: and as I felt no pain from our treatment, I did it in a manner to avoid resentment, or the production of harsh passions. Whether I succeeded or not: it is proper I should suggest to you the method of cultivating useful plants, without cherishing the surrounding weeds.

I have been indebted to incidents unforeseen and unexpected, for the accomplishment of purposes, I might never have obtained on a settled plan.

On a Sunday evening, we called on the young man's family without having previ-

ously

ously intended it; and found it unusually engaged in conversation. The presence of a dignified clergyman had suspended cards; and the company seemed amused into patience by an elderly officer, who was 'fighting over his battles again.'—Our appearance checked his military operations: to prove his talents for pursuits better suited to the dignity and interests of human nature.

Our walking party consisted of five, each of them characters: and the effects of heat and exercise on our persons and dress gave us a grotesque appearance; contrasted with the studied neatness and elegance of the company. This instantly subjected us to the assaults of small wit: and the ladies were assiduous in adding tints to the blushes of my dusty companions. A heroine of the intellectual kind, seized an interval of the officer's military dissertations, and threw her gauntlet at our feet.

'I hear,' addressing herself to the subject of the present lecture, 'you are turned Quaker: and that you will not fight the king's enemies, because you would not deceive them.'

The

The word quaker totally disconcerted him: so powerful is ridicule! I saw him incapable of an answer; and interposed. 'The young 'gentleman only wishes to know when to 'speak truth and when to speak falsehood--- 'if you can satisfy him on the subject, you 'will do him a kindness.'

LADY---'O in love and war, all advanta- 'ges are to be taken.'

TUTOR---'It is the fortune of the young 'gentleman to think of war, before he thinks 'of love; and I imagine he will not parry 'your wit in the mazes of that passion.'

The elderly officer had been attentive;--- with the promptitude of military experience in men of genius; he seized the ground the heroine had intended to occupy: and said, in a tone of authority to which he had been accustomed, 'Obedience is the lesson of a 'soldier. An officer is to exact implicit o- 'bedience from those he commands; and to 'yield implicit obedience to his commander: 'that is military morality.'

I said, Obedience, seems rather the soldier's duty, than his virtue or morality. Long habits of command made him impatient

tient of contradiction. I saw he lost colour: but he recovered himself on my adding chearfully, 'You see I am not a soldier; and implicit obedience, in conversation, is not my morality. The question is, whether deliberate deceit and falsehood may in any situation form a part of the character of a gentleman or man of honour.'

I related the incidents which had gradually given importance to it in the young man's mind: and repeated my opinion, that no measure in education could be more delicate than the first allowance, to young people, of occasions and excuses for falsehood or deceit.

Falsehood, he thought, could not be excused in a soldier on any occasion; and the deceit alluded to, practised only towards enemies, had its laws, which a man of honor would never transgress.

The father said, with some warmth, he had frequently urged, his son should be furnished with the customary rules of honour: which would afford sufficient virtue for a soldier.

I declared myself satisfied the young man should have those customary and fashionable principles to which his father wished to limit him: but I would not acquiesce in a determination, that custom is in reality, or that it is to be held up to young people, as the only authority for virtue and vice.

The old General complimented the occasion, on which the question had been agitated in the family; though he perceived it had produced chagrin: he highly and properly commended the young man for maturely considering and fixing in his mind, strong principles of integrity and honor. But he pronounced the English education, both public and private, peculiarly unsuitable to an officer. 'Public schools,' he said, 'have no 'morals: and private institutions instil ab-'stract and impracticable principles; which 'are dissipated by the first breath of expe-'rience. On the continent almost every state 'has a military institution; and the best 'guardians of a soldier's virtue, and the 'pledges of his bravery and duty, are im-'planted in his mind.'

All

All the company eagerly enquired what they were?

He answered——Glory and shame.

And a general murmur of acquiescence ensued.

I again pleaded my privilege of disobedience. 'I consider glory and shame, as other 'words for customary approbation and disapprobation: but I believe virtue to be as 'certain as knowledge, and as suitable to the 'nature and interest of man in every situation:——if I were to give a short answer, 'why truth is preferable to falsehood, or 'virtue to vice, I would rest it on utility; 'and not on the sanction of custom.'

'And who,' said the general with great sagacity, 'is to judge of that utility? You 'object to the principles of honor and dishonor, I suppose, because they vary in 'various situations and countries. But who 'is to judge of utility?'

TUTOR.—'Every man undoubtedly must 'judge for himself.'

GENERAL. 'And you would affirm such a 'judgment to be less variable than national 'customs respecting glory and shame?'

TUTOR.

TUTOR.—'I would; because the experi-
'ence of mankind concerning the utility of
'truth, or the inconvenience of falsehood, is
'more extensive, and approaches nearer to
'an universal persuasion than any custom
'that can be mentioned respecting glory
'and shame. For, what is truth?'—I stop-
ped—and some of the lighter part of the
company laughed. The old general said,
'Let those who laugh, answer the question.'
That occasioned temporary confusion, simi-
lar to an unexpected discovery of ignorance.
I meant to answer myself. 'Truth is a dis-
'position to represent to others the informa-
'tion and ideas that occur, exactly as they
'occur. The usefulness of this disposition
'need not be insisted on; for it obviously
'throws all the information of a society into
'a common stock, for the use of individuals.
'Whereas falsehood confines all real infor-
'mation to the breast of the individual; and
'by misrepresentation, brings additional in-
'conveniences to the Society. This is the
'case throughout the world; for no commu-
'nity has been discovered which furnished
'presumption to the contrary. This is not

'the

the case with customs relating to glory and
' shame. The utility of virtue, in all possible
' situations, is therefore a principle of greater
' certainty, than its beauty or eclat.'

' But if it be useful in every possible situa-
' tion,' said the old General, with an empha-
sis not the best humoured; ' the situation of
' enemy to enemy is impossible; or the arts
' and deceptions of war, are immoral and un-
' justifiable.'

While most of the company triumphed, I saw the young man, principally interested, sickening with anxiety and apprehension.

I hate all conversations that become contentions for victory. I therefore checked myself into silence.

' What, not a word,' said the General; ' has
' your imagination become restive, and thrown
' you off?'

TUTOR.—' No.—but I perceive myself in
' warfare, not in conversation.'

' Sir,' said he, with a gallantry which a soldier alone can shew: ' I am your prisoner;
' we will no longer contend: but I am as
' much at a loss as your pupil, to reconcile
' the practice of deceit, in one situation, with

'the general disposition to veracity. I mean, 'I am at a loss to reconcile them in words. 'I can perfectly do it in my own mind.'

TUTOR—'I have the same difficulty, par-'ticularly when I attempt to render it in-'telligible to young people; and if they do 'not comprehend, they are injured by ar-'guments and explanations.'

'I feel myself again becoming a child;' said the heroic old man; 'and if you explain 'things to me, the other children will com-'prehend you.'

I proceeded: 'If you admit my defini-'tion of truth, as a representation of oc-'currences and ideas, for the benefit of so-'ciety; you will perceive the obligation is ge-'neral: and, considering societies as indivi-'duals respecting each other, and the whole 'world forming a common society; the obli-'gation and the benefit are universal. When, 'through misapprehension and error, an in-'dividual becomes a liar, he detaches him-'self from the general interest of the soci-'ety. When societies cannot form a com-'mon interest, and the bonds of union are 'broken; the utility of truth, as of other

'virtues,

'virtues, is impeded, and rendered question-
'able. I should therefore have said, truth
'is necessary and advantageous to man and
'to society; not in every possible situation,
'but in every imaginable arrangement for
'permanent prosperity and happiness.'

'You correct yourself,' said the General,
'better than you bear to be corrected.'

I added, 'Though the disposition to the
'practice of virtue, be of universal obliga-
'tion and advantage; there may be situations
'in which the actual exercise of virtue would
'be folly, and in which it is justifiable to
'return the artifices of vice on the vicious.
'But I consider this as a subject extremely
'delicate before young people; who should
'not be told, without fully explaining the
'occasions, they can ever be justified in
'falsehood or deceit.'

'Then,' said the General, 'if I understand
'you; the benefit of society, or of the whole
'world, is the object of truth. Those who
'agree on its utility, will practise it; those
'who do not, will go to war, and lie, and
'deceive, and injure each other, with all the
'address in their power.'

'But, said the master of the family, every 'man will seek his benefit, and every na- 'tion its particular interest, without con- 'sulting that of the whole; and even at the 'expence of the whole: it is to be expected, 'therefore, most men will deceive, and that 'all nations will have recourse to chi- 'cane and intrigue; especially if com- 'petition of interests produce enmity and 'war. What is the science of politics 'but that of taking partial advantages? 'and what is the art of war, but that 'of deluding the enemy to destruction? 'The more complete the destruction, the 'more honorable the achievement; what- 'ever the motives on which it may have 'been undertaken. What may be ab- 'stractedly right and wrong; what may 'be of general or universal benefit, in pos- 'sible situations, can be of no importance. 'We find our interest, our reputation, our 'glory, in the actual state of things; and 'we are to carry into it as much virtue as 'may serve our present purposes.'

He expressed himself with a petulance which displeased me------and I asked,

What

What he meant by the actual state of Things? Whether it be a fixed or fluctuating arrangement of incidents and events? If fixed, he might possibly define it; and weigh out, as in scales, the exact quantity of principle and profligacy, honor and villany, truth and falsehood, which would form successful adventurers. If perpetually fluctuating; nothing ever imagined for Utopia could be more visionary and impracticable than to proportion the virtues and vices in such quantities as to ensure success. The principles, dispositions, the whole character of a wise and good man, should be, like the design of the architect, fixed immovable; and calculated for extensive variations, by the harmony, perfection, and permanence of its parts; not by their incongruity and imperfection. The understanding and merit should be above the character of the times; and ambition be directed in the road of perfect truth, honor, and virtue. We shall sufficiently fail in our progress; to preserve the character of frailty, and prevent our soaring too far above the actual state of mortals.

These rhapsodies, to our mutual mortification, sunk the General into a momentary doze; but rouzing himself at my silence, he turned to the young man, 'I hope you are 'convinced, as I am, that truth is a general 'obligation on all men; but there are some 'situations in which it may be hurtful to 'obey its dictates: that your family, your 'friends, your country, and all mankind, 'when at peace with you, are entitled to the 'conscientious and honorable observance of 'it: and that those in private life, or those 'enemies of your country, who may prac-'tise the arts of falsehood and deceit, for the 'purposes of destruction, have forfeited the 'title; and that you are justified in using 'all means in your power, to ward off in-'juries and dangers; and to mislead, de-'ceive, defeat, and sometimes destroy those 'who would occasion them.'

The young man modestly answered, 'I 'see a little further into the subject than I 'have ever done; and I have hopes of un-'derstanding it from the private conversa-'tion of my tutor: but whether I do or not, 'it shall never affect my duty.'

This

This produced applause: and, like good actors, we seized the occasion of quitting the stage; as we knew the greater part of the company were impatiently withheld from their favorite employment.

LECTURE XIX.

TRUTH.

Omnia Vitia in aperto leviora sunt: & tunc perniciosissima, quum simulata sanitate subsidunt.

SENEC. EP. 56.

I Recollect at this time but one instance, during my engagements with children, of the difficulties respecting truth and falsehood, which I am at liberty to add to the occurrences already related.

Though I seldom mention Rousseau, I do not take my eye from the system and principles he adopted. Emile is a tissue of ancient and modern materials; of disproportionate value, but happily woven; and rendered peculiarly amusing by whimsical admixture. My occupation, though it sometimes derived advantage from systems or plans; often

often plunged me into labyrinths, in which the recollection of any system was impracticable, or of no utility.

In the incidents already related, I derived no immediate assistance from the works of Rousseau: yet, it is probable, if I had not perused his keen and acrimonious invectives on the general practice of lecturing youth into silence and hypocrisy; instead of assisting to remove their failings, I should have been often surprized, by impatience and passion, into remonstrances and declamations; where prudence and invention only could be of service.

You will not wonder,---while I respectfully regard fundamental principles, which have received the sanction of antiquity; which Rousseau has exhibited, from something like an intuitive judgment of their value, with a warmth of admiration and zeal, sometimes bordering on phrenzy; and which my own experience has proved, in all the instances that occured to me, to be perfectly consonant to the laws of nature, by which intellectual and virtuous beings are formed:----I cannot render my lectures commentaries on

Rousseau.

Rousseau. They would be commentaries on eloquent and poetical passages; not an useful and important system of Education.

To comprehend my meaning, observe the different assistance which an ingenious tutor derives from Rousseau and Euclid---and you will perceive the quantity of right reason which Euclid would have employed without passion or ostentation on short series of propositions or problems, would have served Rousseau for numerous volumes; possibly to involve and embroil all the lighter literati of Europe in satires and paradoxes. Every line in the writings of Rousseau, affords gratification; but the useful parts in education, either borrowed from antiquity, or suggested by his imagination, would not form a sixpenny pamphlet.

Of what service would be the eloquence of Rousseau in the following case?---

A young man was recommended to me, under circumstances which interested my humanity. He was the only hope of an amiable mother, who had lost a large family in a short succession of years; and by misfortunes preceding, perhaps occasioning, the death

death of her husband, had been precipitated from affluence, into a condition of meer competency; and that depending on the life of the son. They had powerful and opulent relations, who interested themselves in the settlement of the young man. The reversion of a considerable appointment was procured for him; and directions given that the expensive plan of education to which he had been accustomed, should be continued.

Declining health; some symptoms of an approaching consumption, which had carried off several of the family; and the apparent commencement of a melancholy habit---were considered as the natural consequences of recent and unfortunate events; and early exquisite sensibility, was supposed to be the foundation of a promising character.

He had been at home many months on account of indisposition; and it was determined he should be removed to me, rather than return to a public school, or go to the university, for which he was prepared: because the usages in my little institution nearly resembled those of a private family.

There is a species of suspicion, to be acquired

quired only by repeated experience of imposture. I had not been long in my employment; and I gave implicit credit to the character which every family chose to send with its relation. The friends of the young man united in his praise; and the peculiarities of his fate rendered their testimony probable. I admitted him immediately into an extraordinary share of confidence; and treated him in every respect as one with whom I wished to cultivate friendship. Persons under the necessity of observing characters with the accuracy expedient in education, easily see through the common veils of hypocrisy: but this penetration does not always affect their candor. They are accustomed to develope the concealed vices of the best characters, or the virtues of the worst; and they are often as inattentive to the line which separates suspicion and confidence, as the weakest and most ignorant of men.

The moral part of my business generally commenced on finding myself the dupe of a pupil: and I am sorry to say, the trouble was in proportion to the goodness of his character; and the depth of the artifice which

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the common mode of education has a tendency to substitute for truly honest and virtuous dispositions. In the first conversation, I perceived he had a tincture of hypocrisy; but in modern life, there is a species of it, which, like rouge on the countenance of a French beauty, is assumed only for fashion; and its principal injury is, by concealing charms it cannot rival. It was accompanied with gentleness of disposition; desire to oblige; quick sensibility to right and wrong, beauty and deformity in objects and manners: which are the general foundations of genius and virtue. I was contented in encouraging the dispositions I approved, and discouraging those I disapproved; to obtain a balance in favor of wisdom.

The variety of attentions in the management of ten or twelve strangers, who had been unmanageable at common schools; left me frequently off my guard, when the greatest dangers were to be apprehended. Every young man in the family, knew the leading features of his mind before I suspected them: and I did not discover him, until he had

had made considerable progress in undermining the little morality which held us together. In that time his motions respecting me were regulated, as the revolutions of the moon are to the earth. I always saw the same countenance, however he was employed, or whatever artifices he practised on his companions.

Misfortunes had given his mother a tendency to superstition: but the dispositions of her mind were good; the shade thrown over them by religion, seemed to add sanctity to virtue, and was calculated to inspire respect. The relief she found in religious meditations and hopes, allured her into a common error; that of resolving too early, and with precipitation, her son should be furnished with the same resource.

Insincerity was the radical defect of his mind; and she had no difficulty in inducing him to seem religious. On being placed with me, it was the principal care of his mother, that he should preserve his religion. In our family there were children of Tories, Whigs, High-Church Men, Presbyterians, Catholics and Jews. On Sunday they went off,

off, as on the different radii of a circle; and in the evening returned to a common centre. She thought it a situation of danger; having the common weakness of imagining her own religion alone to be true. He was enjoined to be particularly attentive to religious duties; and his conduct for some time convinced me he had adopted the principles and disposition of the mother.

If later in his room in the morning than convenient to the business and œconomy of the family, he was found to have been occupied in books of devotion, or an extraordinary species of meditation, to which he became gradually more addicted.

The engagements of religion, though they often seemed pretences, I determined not to interrupt; from the respect in which I held the injunctions of the mother. There was something in his disposition to be hours alone, without occupation and without books, that excited my curiosity. His capacity was good, and he seemed to make any progress he pleased in the sciences he pursued. But his application was only for short periods; and he

he sought solitude and reverie as the sources of enjoyment.

I tortured my imagination for the reasons of that disposition; and the gratification to be obtained in the indulgence of it. I took the first occasion of requesting information from the mother. Among various causes, I had imagined some spark from the altar of love had fallen on his irritable frame. Women have a prompt penetration into the indefinite effects of certain affections; and I was convinced by a few observations of the mother, the suspicion had been groundless. She referred his love of solitude to a growing habit of religious meditation; and was disposed to regret the extraordinary pains she had taken to direct his sensibility to divine objects. Circumstances had occurred, since he had interested my attention, which assured me he had no religion; and that the observance of his mother's injunctions was grimace or hypocrisy. But I could not touch the subject with her; no art of persuasion would have convinced her; and the young man's character held up to me objects so apparently incompatible and unaccountable,

unaccountable, that I had no time or inclination to rectify her opinions.

Incidents of an extraordinary kind had occurred; and the causes of them escaped my general attention. Things of value were taken from my study: sets of books broken; penknives, buckles, buttons, seldom suffered to remain; at last, a ring and snuff-box disappeared, which were curious and valuable. I complained in the family, with the species of confidence subsisting between me and the young gentlemen. They were all in a similar condition. It escaped my immediate observation, that no mode of enquiry was proposed, and they did not shew their usual alacrity to discover the offender. My suspicion fell on a servant, who had some perverse faults, which justified me. I warned him to quit the house; and applied to a magistrate, who advised me to search the family: but I meant to be content with examining the servant's box; which was done in vain.---I advertised the ring, and offered a greater reward than would be given in sale, but without effect. The advertisement had been drawn up before the family, and

was inserted. About four in the morning after its appearance, I was awaked by a person's knocking at the chamber-door. The servant who acted as house-keeper informed me, that by going immediately to a certain room I should find the offenders in the act of quitting the house.

I was terrified at the multitude of shocking thoughts the information presented to me in the very moment of awaking: and if she had not urged the danger of losing time, they would have escaped; and melancholy consequences might have ensued.

Nothing can be imagined of dismay and terror beyond their appearance; when, by the light of a small candle, and at that hour of a winter's morning, they saw me enter the room, wrapped up only in a night-gown. The first object that struck me, was the servant I had suspected; and the prejudice of the suspicion not having quitted my mind, I ran up to him, and by a blow in the face, and the assistance of his fears, brought him to the floor. The two young gentlemen who were with him, instantly sunk on their knees, and the youngest cried out, 'Pray Sir, don't

kill

'kill me, and I will tell you every thing.'—I recollected I was acting indiscreetly, and defeating my purpose; but not being recovered, I asked, 'What is the matter with 'you? Where are you going?' The elder youth, who was the partizan, perceived my ignorance; and instantly substituted a story of a hunting-party in the neighbourhood, which they intended secretly to join. That, besides being a proof of wonderful recollection and presence of mind, might have misled me, if his younger companion had not continued to exclaim 'I will tell you all, if 'you will take me with you.'

The house, in the time, had been thoroughly alarmed; and the apprehension of fire, or of robbers, brought the whole family to the scene of action. I ordered a fire in the study; and in a few minutes we all met in better plight as to outward appearance.

I had just the power to perceive the magnitude of the evil in which I was involved; and I determined to penetrate the recesses of hypocrisy while the enemy was dismayed.

In the investigation of truth, it is a maxim of English jurisprudence, that evidences should be confronted. The maxim has its advantages. So has the method prescribed by the civil law of private and separate examination. I examined each of the young men, and the servant, apart. I discovered series of frauds and deceptions practised on all the family, which greatly distressed me. The elder youth had contrived to render the younger an accomplice in several transactions of surprising artifice; and imagined he had secured his secresy by his fears.------When I sent for him, and desired an account of the intended excursion for hunting, he threw himself on my mercy; but with evident remains of the dissimulation which seemed to be ingrafted on his soul. It was the first moment I felt detestation at the follies of youth; and they had often harrassed me in a variety of forms. I told him my intention, to examine him privately; to confront him with his associates before the family; to apply to his friends for redress: and if not satisfied; to have recourse to public justice. I pointed out the

precipice

precipice on which he stood: and that one step further would plunge him into infamy for life. He perceived my compassion in the hint, though mingled with indignation: and improved the advantage, by stipulating to lay every thing before me; to submit to any measures for redress which I would prescribe; if I would not expose him to the family and the public, or break his mother's heart.

The servant having been only a tool in immaterial transactions, I promised to confront only the two associates in the plans of depredation; but determined on doing it immediately.

In the enquiry, I had no difficulty with the younger boy, whom he had seduced by promises and menaces; but I was surprized to find the disposition of the elder to conceal and to misinform, often obtruded even in that situation.

It will be sufficient to say, I rescued the younger boy from his wiles; with such detestation of duplicity as he will carry to his grave: that, at some expence, I recovered many of the articles which had been con-

verted into money, by the instrumentality of an itinerant Jew and a Christian Pawnbroker; and that every thing was soon apparently forgotten in our family, occupied by various pursuits, and influenced by the native candor and placability of young people.

But the evil remained in the young man's mind. The generosity I shewed, humbled and alienated him. He multiplied cautions; but quitted not his duplicity or his reveries. There seemed to be something in those reveries, which contributed to my defeat: for I had often baffled and cured duplicity in young persons, though I own it to be among the most dangerous of all mental disorders.---I resolved to make another effort to penetrate the origin of those appearances. He had changed the mode of deceit; but had not quitted his dishonesty: and on the latter I rested my hopes. He carried the art of hypocrisy so high, as to commit all his faults on the verge of possibility. The first impression was always in his favor; as the matter seemed barely possible in his situation. I followed him into that refine-

ment;

ment; and determined it should assist my purpose.

It would extend the lecture beyond the limits assigned it, if I were to describe the precautions I had recourse to, by the assistance of a friend in whom I had confidence, to ensnare him where he deemed a discovery impossible. It was done at the house of that friend; and the success was ensured by my knowledge he could not resist a temptation to steal, if the improbability of having committed the crime should be nearly an impossibility. In contriving the snare, we often recognized the folly of insincerity, which is obliged to envelope itself in a thousand intricacies, to conceal the most hazardous or insignificant pursuits. The plot took effect; and the young man was once more covered with shame. He seemed thoroughly to feel the infamy into which he must be sunk for ever; because the crime was committed in the house of a gentleman, who had exercised towards him the kindest offices of hospitality, and who was privy to the odious nature of his hypocrisy. He gave himself up to a despondency so evident, and so alarming,

that my resolution was shaken; and I undertook the business should remain a secret on certain conditions; but, in a manner that excited suspicion, he had fallen into a premiditated snare.

One of the conditions was, he should communicate the occupation and amusement of his solitary hours. He hesitated so long at the engagement, that I was apprehensive he would not sincerely fulfil it. He said, he had perceived I narrowly watched his disposition to falsehood and dishonesty; pretended the several defeats and mortifications he received, had convinced him of the inutility and folly of his vices; and that he was resolved to avail himself of every assistance I could give, to subdue habits which would render him infamous; and perhaps lead to an ignominious death: he declared he had never placed confidence in any of his connections, not even in his mother; and that he would begin his reformation by confiding a secret to me, the knowledge of which, by making him ridiculous, he dreaded nearly as he would the discovery

covery of his crimes. But that the disclosure must not be immediately insisted on.

Though I feared the effect of time and consideration, on a mind accustomed to misemploy them; the treaty was concluded and ratified in the presence of our host, who acted as mutual friend and guarantee.

Something like familiarity and confidence took place for some time; and the fear of infamy induced him to relate to me, the subject of his extraordinary reveries.

Whatever were the original causes of his disposition to duplicity and concealment; the passion which absorbed all his private wishes, was the desire of invisibility. The ring of Gyges; the concealment of Eneas in a cloud; and the effects of magic on the heroes of romance, had been subjects of his early belief: and, operating on a disposition to insincerity, had directed his imagination and hopes into all the possible advantages of being invisible.

From the age of twelve to sixteen, the general employment of his fancy had been to run over the good and evil he should accomplish

complish with such advantages. On any intimation of pecuniary difficulty at home; he would retire, and amuse, console, and gratify himself with minute contrivances by which he might rob the public bank or the treasures of private bankers; dispose of the notes; and gradually exhibit and enjoy enormous wealth. The acquisition of power; the gratification of love, revenge, and every imaginable passion and caprice, were the subjects of innumerable and endless reveries: and they rendered him indisposed to every other employment.

You may imagine I did not omit informing him, they might render his mind incapable of wisdom or virtue. But he did not immediately comprehend me.

In the little time he remained with me, I could not substitute industry and love of knowledge sufficiently strong, to counteract the solitary operations of an extraordinary habit. Nor did I succeed in numerous and painful attempts to correct and remove the disposition to hypocrisy; and I attributed the failure to my own error: for in the first situation of shame and despondency, into which

which the discovery of crimes had reduced him, I betrayed anxiety that he should prevent the disclosure of his infamy. His mind was relieved too soon. All the consequences should have been risqued, that he might avoid his own disgrace. In the second discovery, the effect was lost by premature compassion; which induced him to suspect the plot and the crime, to be the effects of artifice.

He has avoided me, without seeming to do it, ever since he left my house. I am short sighted; he is not: and yet I always see him before he appears to see me. If we inevitably meet, he is profuse in expressions of civility and regret at not having opportunities of visiting me; which he never seeks.

You must, therefore, have the candor to receive this Lecture, as an instance of inability and disappointment, where the habits of hypocrisy had been sometime in possession of the mind.

LECTURE

LECTURE XX.

FILIAL AFFECTION.

ISOCRATES says of the Athenians, 'They 'write not their laws on dead walls; 'nor content themselves with having ordain-'ed punishments for crimes; but they pro-'vide, by the education of their youth, there 'may be no crimes for punishments.'----If we could thus describe the views of modern education, the Lectures I have undertaken to read, would be useless and impertinent. Compliance with custom; and the expedience of certain accomplishments, for the purposes of interest and fame; furnish the general motives of parents and guardians in this difficult and important business. In celebrated and expensive institutions, the detail I have given of regulations, precautions, and experiments, on the subject of Truth, would appear

appear puerile and ridiculous. Their masters and professors point out the path of learning: and if the virtues spring up, or any properties resembling them; they are the produce of punishments and fears.

I will not, at this time, direct your attention to the difference of virtues, under similar appellations, when cultivated by reason, or when forced up by fear:—The former species of cultivation, is like the process of nature in preparing delicious fruits; the latter, is that of the gardener, who, by violence, forms insipid imitations of them.

It might give these lectures more the air of system, if I were to extend the laws of truth through all the provinces of learning and the arts. But I should depart from my first intention; that of confining my observations to the occurrences and facts in which I have been concerned. I have not, in a cursory manner, traced the general circle of literature. If I were to offer a compleat system of learning; many important parts must be on the credit of books: and I wish to avoid the practice of writers, in retailing sentiments from each other.

In every concern with young people, I have found it of great utility, to unite moral and intellectual regulations. It was a law in my little institution, that no punishment should be a motive to learning. I was therefore obliged to be attentive to the disposition and character of the pupils; and to touch; sometimes to rectify, the springs of action in their minds.

All writers on education, who include in their plans the cultivation of virtue, have complained of the difficulties attending it; and some propose methods of removing them. I have related material occurrences of this kind in my experience: and I shall have occasions to recur to the idea of truth, which is the principle of beauty and excellence; not only in actions and manners, but in the provinces of polite learning; in the imitative arts; and in the refinements of elegant luxury. My studies and employment, though not conducted with a view to those plans of knowledge, which assume the distinction of universality; have been on a scale of some extent: and the intention of the Lectures is to lay before you, the result of experience;

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not only in the management and instruction of youth; but in directing the improvement, accompanying the assiduity, and correcting the errors of the middle and latter years of life. In all the sciences and arts, to which avocations of this kind led me; sometimes with pleasure, sometimes with reluctance: beauty, utility, and happiness were ever synonimous with truth. The conception of the Indian mythologist is therefore just as it is poetic; 'the whole uni-'verse is surrounded with a sphere; the egg 'of Brahma; borne by the Goddess of 'Truth.'

The order of the virtues, as they are supposed to occur in infancy; requires attention to that species of justice which should regulate the actions of early years. But the difficulties I have experienced respecting justice, are not comparable to those of truth: and previous to any arrangements on the subject, the peculiarities of my plan imposed the necessity of ascertaining the nature and degree of affection which the pupils entertained for their parents. If I were to point out a single principle, determining the

character

character of a child; it would be filial affection, where parents have been attentive to its education.

My enquiries on the subject, though made meerly for my direction, have been often attributed to blameable curiosity; and the endeavors to cultivate an affection, so favorable to my measures, have not in all instances been well received. As the first passion of a moral kind which actuates infancy; attention to it, furnishes the most useful information to parents, governors, and preceptors.

In some situations, the attachment of a parent to a child, or of a child to a parent, assumes wonderful appearances. It sustains the disadvantages of absence, difficulties, injuries, and even ignorance of its objects; in such a manner as to be deemed an occult quality; giving immediate and supernatural emotions to the mind. Hence the references in plays, romances, histories, and narratives, to the voice of nature; the ties of consanguinity; and to reciprocal sympathies in the accidental meeting of relations. These qualities are exhibited with a view to emotions; and

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the poet or historian is seldom without motives to exaggeration. If we suppose his authorities credulous from ignorance, and the writer from a desire to interest his readers; we may trace the general origin of tales, recording the wonderful effects of consanguinity, or the supernatural sagacity of relations, in recognizing and acknowledging each other.

The circumstances on which our affections, and even our personal recollection or acquaintance may be formed; are, in some cases, so numerous, so minute, and so delicately associated; that the most intelligent and attentive would have difficulties in pointing them out, or in giving their definitions. In all her great tendencies and dispositions, nature will be obeyed; before we are enabled to investigate the reasons of obedience. The whole of life, in this respect, is a state of infancy. Children are actuated by simple perceptions or ideas, before they acquire the power of expression or definition: men continue to be influenced by combinations of them, and never obtain the faculty of referring to their origin and causes.

All great and powerful affections, are of this kind. They owe their formation to various causes, physical and moral, which may be investigated by superior penetration and intelligence; while they remain unknown to the multitude. The Savage, who first saw a navy floating on the ocean, and bearing concealed armies for the destruction of his country; imagined it a group of heavenly or infernal beings, conveying blessings or judgments by miraculous powers. We generally view the great affections which actuate human society with the same ignorance of their mechanism, construction, or the circumstances by which they are produced. These circumstances, however, are to be investigated and pointed out, as clearly as the constituent parts of a navy, and the laws by which a ship is constructed for good or evil purposes.

The passion with which an affectionate mother casts the first glance on the offspring of a tender attachment; is obviously not an occult quality in nature, or the immediate afflatus of the deity: it is the necessary; it may be denominated, the mechanical effect

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of causes we can specify and point out. In proportion to the number and excellence of the principles giving it existence; this affection will, at the first moment of its exertion, fasten on circumstances so numerous, so interesting, and so intimately associated in the memory; as to be indelible by time, absence, or misfortune. The slightest similitude to a beloved father, in a line or feature; trifling tendencies to beauty or defect; awaken lively affections in a heart agitated by poignant hopes, expectations, and fears; and whose contending emotions have been rendered peculiarly affecting by tender and anxious participation. This is the period of impressions: and are we to wonder no events can efface them?---If, by the misfortunes of war, or any of the calamities with which weak princes and vicious governments infest and torture mankind; the parent and child should be violently separated, and brought together after an interval which extinguished hope; the mother would instantly recognize the circumstances which first interested her heart; but with uncertainty and apprehension, because obscured or altered by

time: hopes and fears would rush on her mind, and counteract each other with so much violence, as to disorder the imagination; and she would fly in frenzy into the arms of her child.

This is attributed to a kind of magic in nature, and consanguinity: but it is deducible from previous causes, as clearly as any effect in common life.

That instantaneous passion with which a child acknowledges a parent he has never seen, and of whose existence he has been doubtful, is to be accounted for in a similar manner. The goodness of those who brought him up, produced affection which he considered as filial; and when informed he has been separated from his parents, or owes to bounty what he ascribed to love; wishes and hopes spring up in his mind, that he may in some fortunate hour discover the proper objects of the affection he has cherished. His imagination wanders into extravagance, on the danger and difficulties in which the authors of his being may be involved; and on the glowing rapture of reciprocal discovery. Hence the paroxism

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under which a chilld labors, at the moment he discovers his parents. It is the act of transferring affections formed by the benefits of others, or reserved in the hope of finding their proper objects. These have been rendered passionate and enthusiastic by an imagination long and intensely employed on possible incidents and situations, in which it had the warmest interest. What a combination of exquisite causes! What a state of mind, in the moment of discovery!----If the result of mechanical construction, or of arrangements by human art, which are palpable, coarse and clumsy; be attributed, by ignorance, to magic, or the agency of superior spirits; is it wonderful the combination and co-incidence of those numerous, delicate, imperceptible principles, which produce great affections in the heart, should be attributed to miracle and inspiration!---- But, in nature, there is no miracle, except to ignorance and folly: a principle essential to moral, as it is to natural philosophy.

If affections, the origin of our duties, are the immediate gifts of nature, the instantaneous effects of occult causes, or of divine

inspiration; our duty is to wait until the favor or injury be conferred, and principles of good or evil bestowed on us. But if affections be the result of causes, which we may trace, discover, and influence; our duty is something more than to obey an impulse: we have the power of reflecting on the springs that actuate us; of correcting their irregularities; and sometimes changing their nature.

The importance of this principle is particularly observable, on the subject before us. In the connections I have had, parents ignorant or inattentive to moral causes, regarded the honor and love of their children as the produce of chance or good-fortune: those who affected a piety they did not possess, left it with apparent resignation, to the will of Heaven. If the children were dutiful and affectionate, they blessed their fortune, or praised their God---if otherwise, they cursed their fortune, and were silent on the subject of piety. But the few parents I have had the happiness to be connected with, who wished to trace duties and passions into principles and causes; did not hope for the affec-

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tions of their children as they did for rain and sun-shine: they considered them as effects under influence and direction; and were satisfied, or blamed themselves, as those affections were properly or improperly produced. Our delight in the duty and good behaviour, or the mortification we feel in the disobedience and ill behaviour of our children; are very superior to passions of similar names, occasioned by operations of nature, over which we have no control. In this case, the Deity may, with truth and justice, be said to visit the sins of the children on the parents: for not an instance can be produced in which the affection has been neglected with impunity.

The importance I have given to enquiries on the subject, where connections have been proposed to me; have been sometimes warded off with the artifice of guilt: and sometimes given offence. If I were to fix on a quality, as the foundation of an amiable and happy character, it would be filial duty:--- and it should be the object of parents who would form their children to wisdom and

virtue, to render it a genuine and permanent principle.

From the moment a child is born, it receives impressions of pleasure and pain, from the management of the parents. A perception of good and evil, and of the characters of those who occasion them, is formed in a few years; and on a small number of desires and aversions. Temper, disposition, and the circumstances which give peculiarities to our manners, are often produced in the arms of the nurse. The mother, who treats her child capriciously in the first moments of existence; caresses it when she feels temporary fondness; and is determined, by its miseries and cries, to consult its ease and gratification: or, in the other extreme, employs her attentions in tormenting it with injudicious kindness; gives it impressions unfavourable to future influence; makes the child look up to her without pleasure; and occasions undutifulness and disobedience.

On this part of the subject, I have been considered as refining; sometimes treated as a visionary; and in a manner that tried my temper,

temper, by persons whose interest and happiness, I endeavoured to promote. I have been reproached with inconsistency respecting Rousseau, whose principles I approve; who forbids attention to moral dispositions in a state of infancy. It has been asserted, on the general authority of the world; the dispositions of children may be suffered to shoot up like the produce of a wilderness; that an attempt to keep the mind clear of them is folly; until they become visible or palpable, and the grossest observer may lay hold of them. But it may then be too late. It has generally been too late, in the instances that have occurred to me. Indeed, the attempts to alter the dispositions and characters of infancy, are usually as absurd as the measures by which they have been formed. But those which have been judicious and reasonable, have seldom succeeded, in my knowledge.

The first time a child discovers a sense of benefits and injuries, and looks up to his parent as the author, his character may be prophesied. He betrays certain, perhaps indelible impressions of that parent, as a wise

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and uniform, or a capricious and wayward benefactor. The first condition of families, is that of contest and war. Weak and injudicious parents, or their substitutes, under the denomination of tutor, governess, or nurse, irritate children by fondness; and rouze their little faculties into struggles, remonstrances, and cries for self preservation. If they are unfeeling and negligent, other faculties are called out; the hypocrisy of perpetual lamentation; and the affectation of suffering and misery. This divides the general mass of children into two classes; and they are marked by different degrees of caprice, or by indefinite shades of insincerity. In these cases, the dispositions, which are the ingredients of future characters, are like waters tinctured in the fountain; or like the materials of an edifice, injured in their formation. Wisdom will see these injuries in the materials: Folly, when the building is advanced; and it may be too late to remove its defects.

All ignorant parents, in my acquaintance, have been selfish. They have injured the temper, and perverted the passions of children, under

under the masque of fondness; while really destitute of virtuous and affectionate regard. In acts of kindness, they sought their own gratification; and in compliances, consulted their own quiet and peace. At early periods, however, the sensibility of children is formed; and that sensibility has, in all the instances I have known, furnished indications of the great passions and affections it would afterwards produce.

The general consequences of selfish misconduct, were those which, in reason and justice, must be expected. Children became troublesome and intolerable to their parents, and were banished into schools with all possible expedition. The parents attended to them afterwards; but principally from vanity or regard to public opinion. Hence the general alienation; the fatal indifference, in early and important relations: and hence the complaint that children are destitute of duty and regard.

I will not enumerate the instances that have occurred to me, in which this selfishness has appeared under the forms of avarice; and cruelties have been inflicted on children

children to obtain slight and precarious gratifications. I may be thought to bear hard on persons sufficiently unfortunate in the disappointment of the fondest hopes; and to screen youth with partiality in its negligence of duty and affection.

Inattention, ingratitude, and want of duty, in a child who has been really beloved; brought up with prudent tenderness; and educated for its own prosperity and happiness; are crimes---I will not affirm they have not taken place; but I have never observed them. Hardly any moral effect is so certain as the attachment of a child well educated and kindly used: and the ingratitude or undutifulness of children, is the consequence of having been the sacrifice of vanity, ambition, avarice; or some other species of selfishness in the parents.

However, I am ready to allow, the errors of a father or mother have something in them respectable to a child: and I can attest, it is often the disposition, as it is generally the duty of young people, to prevent, as much as possible, the miseries parents may have deserved. A law of Athens enjoined

joined the son to disregard the father who had neglected him. But the policy of the Athenians trespassed on humanity. Age is subject to decay and infirmity, exciting generous and respectful compassion. The child must have a heart highly vitiated, who will add to these miseries by inattentive or undutiful conduct. While parents wish to perpetuate existence in their offspring, they look forward to their good qualities as the support of declining years; and to their good conduct as the only hope of happiness. A man feels not his want of strength, when he has only transmitted it to his offspring, where its utility is not abated. He is reconciled to the gradual decline of his faculties, when he sees them revived in a child, and devoted to him as his own. And he parts with his fortune, to enjoy it in the enjoyments of his children. I have not found it necessary to induce young people, to be dutiful and affectionate to such parents. And those who have not deserved affectionate returns; who have been actuated by caprice, ambition, or avarice, have never, in my acquaintance, been treated by their children as common offenders

offenders of the same degree of demerit.—Though a parent may incur deeper guilt in offences against his family, than in any against his fellow citizens; it is not the province of the child to punish him. It is hardly to be imagined, a father can have behaved so ill, as not to confer some obligation on the children. He is their father.—This alone is a claim of respect. There is something extremely affecting in the generosity of returning good for evil, in situations of peculiar importance; in conferring obligations on the person who ought to have been the benefactor; in preventing the consequences of his errors on ourselves; and in warding from him the miseries which he must otherwise have endured.

In every view of the subject, its importance is obvious. It isomitted, however, by Rousseau, and by all speculative writers on education. I have found it an instrument of great utility, when substituting rational and humane, for those terrific and brutal principles which are allowed to direct the learning, and control the actions of young people.

LECTURE

LECTURE XXI.

BROTHERLY LOVE.

Longe enim valentior est amor ad obtinendum quod velis quam timor. PLINY.

IN the language of ancient wisdom, 'a 'good education, and regular instruc-'tions, are among the most important bles-'sings of human life: for they afford the 'best assistance in the acquisition of know-'ledge, virtue, and happiness. All other 'good things are but of small value; and 'hardly recompense the industry requisite 'in obtaining them.

'To be well descended; is desireable; 'but it proves the merit of our ancestors, 'not our own:---Riches are valuable; but 'at the disposal of Fortune; and there-'fore uncertain; they render us the prey 'of sycophants and robbers; and may be

'possessed

'possessed by the worst, as well as the 'best of men.---Glory is an object deserv-'ing regard: but unstable---Beauty is a 'prize, men contend to obtain; but when 'obtained, it is of short duration.---Health 'is a precious enjoyment; but it is easily 'impaired---Strength is desireable; but 'the prey of sickness and age: and while 'enjoyed, not to be gloried in; for what is 'the strength of man compared to that of 'other animals,---bulls, lions or elephants? '---Learning alone, of all things in our 'possession, is immortal and divine; it is 'impregnable to all the assaults of vice; 'not to be taken away by false accusation; 'nor impaired by sickness; nor enfeebled 'by time. The understanding grows 'youthful by age; time, which decayeth 'all other things, improves and increases 'our knowledge: and war, which like a 'torrent, bears down all before it, leaves 'learning to it's possessor. Hence the 'answer, which Stilpo, a Philosopher of 'Megara, gave to Demetrius, seems deserv-'ing of regard; for when he had levelled the 'city with the ground, and made the ci-

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'tizens bond-men, he asked Stilpo, whether he had lost any thing? Nothing, said he, for war cannot plunder Virtue.'

Though not so much a visionary, as to insist on your adopting in Education all the principles of antient wisdom, I may wish to keep within those boundaries, where the antients displayed consummate address in the cultivation of the human mind.

The several periods of our existence, have their peculiar passions; and the art of Education consists in directing those passions to the purposes of life. It is known, that love and ambition may be motives to illustrious or to infamous actions; as they are regulated or directed. These are prominent and obvious passions; and all men acknowledge their influence. Those gentle emotions which actuate infancy, are proportioned to the consistence and structure of the mind; as passions the most impetuous, to those seasons which naturally produce them. But soft breezes act imperceptibly; it is the tempest or the storm, which alarms gross sensibility, and rouzes

attention. Hence the general ignorance of early emotions, and the injudicious and cruel expedient of subjecting the actions or improvements of children to the direction of fear.

Nature seems to temper the mind into maturity and strength, by emotions graduated with accuracy: and it is the part of wisdom to employ these emotions as means of information.---The affection of parents to children; and that of children to parents; are not passions of meerly sentimental gratification: they are the instruments of knowledge and virtue. How absurd the common custom of assuming airs of severity and despotism in conveying instruction; and reserving the affections for moments of indulgence and amusement! If experience had not furnished the information, reason would have induced us to presume, that every purpose obtained by severity, is within the reach of passions suited to the season of infancy; and designed to actuate it's faculties in all possible directions.

I consider the omission of these affections

tions in the Emile of Rousseau, a fundamental defect, and a proof that the system is not the produce of experience.

When the affections of parents and children are not genuine effects of reciprocal situations; or regulated by wisdom and virtue; the immediate consequence is domestic infelicity: and the remote effects, are unfavorable, not to virtue only, but to wisdom and learning. I speak not the language of conjecture and speculation, but of truth suggested by experiments; that the understandings as well as the hearts of youth, are ruined by inattention to the operation and utility of domestic passions. Parents are not entitled to the hope of happiness from their families, who do not regulate these affections; and the probability of high intelligence and genuine virtue, is in proportion to the care taken in their cultivation.

If enquiries respecting filial duty were thought unnecessary, or officious; it may be supposed, any anxiety that children of the same family should love each other, would be deemed the extravagance of speculation.

culation. This affection is the fountain of the social virtues; and it furnishes various motives to application, industry, and learning; as powerful as those of cruelty and fear: and more pleasing and extensive in their operation. You will not wonder, therefore, I direct your attention to the nature and importance of brotherly and sisterly love.

There are so many circumstances to produce this agreeable and useful affection, that it is generally expected. Hence the denomination of virtue conferred on brotherly love. Whatever is the immediate effect of a natural situation, producing convenience and happiness, is an obligation. Hence the immorality of dissension and hatred, among brothers and sisters. It is unnatural, unpleasing, and attended with mischievous consequences, that causes so powerful and beneficial should fail in their effects.

But when the fountain is tainted, we do not expect pure and salutary streams. When parents are injudicious, partial, cruel; we hope not for union and happiness in families.

milies. The first dispositions of children; their virtues and vices; are those of the family: they are lessons, which they endeavor to practise; parts which they are rehearsing; to appear in good or bad characters, by the appointment and direction of their masters.

We find, these effects assuming various appearances, from the variety of political causes which give them existence. Under different governments, families are united on different principles. Despotism governs by general terror, or general despondence. Life and it's enjoyments are held at the caprice of tyrants, or on conditions of their appointment. Families are united, under such governments, by the common sufferings and apprehensions of their members. In situations of this kind, men have the mortification, not only of being introduced into the world in humiliating circumstances; but to find the characteristic iniquity of every state, influencing the management of families, and creating preposterous obligations to commit or to suffer injustice in the most intimate intercourses of life.

In every species of those Gothic institutions which have been forced on the people; the allotment of property is unfavorable to the union and brotherly love suggested by nature, and necessary to the wisdom and virtue of children.---To be born to a certain quantity of property, is necessary to the privilege of a citizen; or to denominate us men: for no being can justly claim the denomination of his class, who dares not use it's privileges; who must be a slave to other beings of the same order. The feodal governments were conducted on the principle, that all men are born slaves to a species of factitious beings, called chieftains or lords. It being necessary that slaves should be the instruments of oppressing each other, it was rendered the interest of some, to secure the obedience, or to inforce the submission of others. Hence the origin of feodal tenures: for the conditions on which a vassal of the crown enjoyed his estate, were to keep the inhabitants of the territory in submission; to contribute to the support of public tyranny, or to those depredations

depredations and robberies on neighboring states, called wars.

Philosophy has, in some degree, purified this pernicious fountain. The Gothic system corrupted the principles of morality in their sources: and many of it's effects remain.

We are to distinguish among them the subject of the present lecture. As in the state, a distinction of rank took place without regard to merit; so in families, the children of the same parents found themselves in unequal circumstances, meerly from priority of birth.

In such situations, policy militates obviously and directly against the domestic affections, which may be denominated the natural fountains of wisdom and goodness. The motives to brotherly love and domestic union, arising from the relation of children to each other under the protection of good parents, are checked, and sometimes suppressed, by the despotism which confines the property and privileges of a family to the elder son. A species of union and affection may subsist; but not that formed by the

equitable affinities and attractions of young minds in natural situations: they are the effects of pride and servility; the affected generosity of privileged usurpation, and the abject gratitude of injured dependence. This institution, so partial and iniquitous; so strongly tinctured by the barbarism of its origin, among Huns and Goths and Vandals, whose imaginations were bloated with ideas of false glory, and who cemented their enormous edifices with the blood of the people: this institution, calculated to reduce millions to slavery, and make them toil in want and wretchedness, to support the awkward splendor and brutal enjoyments of a few---while it resolved all moral obligation into implicit obedience---banished from families all ideas of brotherly love.

In proportion to the influence of this system, either on customs or laws respecting the treatment of children, the regard shewn to them, and the division of their property; we have difficulties in producing the pleasing and useful virtue of brotherly and sisterly love. For the union, harmony, politeness and affection, which may be occasioned

sioned by generosity, gratitude and dependence, are different in nature and excellence from the virtue we are considering.

Where habits of feodal arrangements prevailed, I do not recollect an instance, in which advantages could be obtained in education from the operation of brotherly love. Emulation and ambition were the principles designed for the heir, generally brutalized by indolent pride; and the qualities of dependent adventurers were impressed on the younger children. It was generally impracticable to render the heir a scholar; and extremely difficult to retain the smallest degree of honor in the younger children.

Where the political institutions of our ancestors have lost their influence; where knowledge and philosophy, trade and commerce, have forced families, as well as individuals, out of their usages and habits; great attention is requisite to secure the foundation of social virtue, by making brothers and sisters dwell together in genuine and affectionate union. I have observed parents, who wished to be just in affection and favor to their children, fail in their purpose by not

not preventing the competition and jealousy of candidates for their regard, and expectants of their bounty. Finding these principles active substitutes in education for punishment and fear; they have encouraged them, at the expence of the most useful affections. Here the advocates of ancient systems, and of ancient despotism, in all its forms, allege their common argument, from the ease with which they obtain their ends, and the order and tranquillity ensured by obvious and summary regulations.

Nothing valuable is to be obtained with ease. This is a law of higher authority than that of any government. Order and tranquillity are not the objects of nature, unless the former be the effect of wisdom to produce general happiness; and the latter the consequence, not of apprehension, fear, or despair, but of general content, and rational satisfaction.

Our governors affirm these sentiments to be ideal: 'the people are ignorant and wayward, and can never perceive the propriety and benefit of equitable regulations.'---

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This sophistry is contemptible. The history of the world does not afford an instance, wherein the wisdom or goodness of government has been lost on the people: there are millions of instances wherein the people have been perverted and corrupted by the vices of governments. The pretence, for saving trouble, because its effect may be lost, is that of artful ignorance or designing vice. No trouble can be lost, with such advantages as are usually possessed by governments; if suggested by knowledge, and directed by humanity and benevolence.

It is thus in families: ignorant and unfeeling despotism may produce tranquillity and order, by distinguishing one child, and degrading the remainder of the family into servile dependance; while it may require wisdom, prudence, and all the ingredients of parental goodness, to allot children their portions of affection, assistance, education and property; and to produce in all the family that virtuous union, affection and harmony, which are the foundations of its happiness and fame. In the former case, children are reduced to servility by an act

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of power, and are apparently governed with ease: in the latter, they are raised to freedom and rationality, and can be managed only by wisdom and goodness. Ignorance and vice may terrify slaves; but knowledge and virtue must govern free and enlightened subjects, in civil or in domestic societies. Parents, therefore, should conduct themselves with all the prudence and equity their situations will allow, in expressing affection, and allotting property; in order to cherish the best instrument of learning and goodness, brotherly and sisterly love.

In the families, my employment obliged me to observe, the virtue was so little understood or esteemed, that I saw it sacrificed without regret, not only to ancient usages and the prevalence of interested motives; but to jealousies grounded on insignificant distinctions. Children were rendered favorites by caprice; and a thoughtless parent would publicly say, 'That child has won my heart; 'or, he has lost my affection, I cannot tell 'why.'—This is the utmost folly! It is sporting with the highest interest and happiness of those, who are parts of ourselves; images

images of our minds; and the inmates of the dearest recesses of our hearts.

The symmetry of features and person, called beauty, is the prize of glory and merit, in societies recently emerged from barbarism. Women are taught to desire it as the greatest good; and men wish to rest their hopes of distinction on so captivating an advantage. A child is considered fortunate by being beautiful; parents imagine every thing great and happy in her favor; or actually fall in love with her. I have been greatly harrassed by proposals to direct a little idol of this kind into any useful accomplishment: she always stood alone, and was the object of attention, or of envy, to the whole family. The consequence I need not give you in detail; it takes place so frequently in the imprudence and wretchedness of distinguished beauties, male and female, that no person in this audience can be unacquainted with it.

It is possible you may not have been under the necessity of observing, familiarity alone will banish brotherly love out of vicious and ill-conducted families. It is a proverb

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of great antiquity, that familiarity breeds contempt. This is the case with characters and dispositions which will not bear inspection; and it is known to all artful pretenders. The philosopher, or the religionist, whose pretences are above his abilities, always keeps at a distance. Men and women who indulge temporary emotions of tenderness, and whose object is to imitate, for a time, the most exquisite fondness; dread and avoid attachments of the heart, or connections for life; during which it is impracticable to employ the seducing arts of courtship, and the pretended enthusiasm of false passion. These are unnatural qualities, and they repel each other; contrary to the general law of the moral world, which attracts dispositions of the same kind, to form the virtuous connections of society.

Familiarity breeds contempt only in artificial and bad characters. Men who are, what they appear to be; who are wise and virtuous on the whole; are the more beloved the more they are known. Their weaknesses and faults become obvious by near approach; so do their good qualities and virtues:

virtues: and being the essential parts of their minds, they increase in proportionate value, as they are examined and understood. This affords an additional reason for prudence and goodness in the conduct of families.

If the dispositions of children be not rendered excellent; intimacy and familiarity, will prevent their loving each other.

Impressed by an idea of great utility and importance in the affection under consideration, I have pointed out the sources of good or ill-will in domestic life. I might have amused your imaginations, or given emotions to your sensibility, by sentimental descriptions of brotherly love. By attending to the hints I have offered, you may trace causes, and seek remedies. By description, you might have been seduced into sentimental emotions, which gratify a species of sensuality, useless and enervating; are foreign to your actual experience and situation; and gradually incapacitate you for the general and necessary duties of life. The object of our enquiry is knowledge, conducive to virtue and happiness, that of sentimental description,

scription, is entertainment and temporary rapture, to an enfeebled and vitiated organization, producing permanent disgust and misery. If you would render your families happy, you must have patience in the acquisition of accurate information: if not, you may have recourse to poets and sentimental writers; and divide your lives between exalted and imaginary virtues and the practice of vice; between the luxurious emotions of transient and romantic reveries, and the general experience of dissatisfaction and wretchedness.

LECTURE

LECTURE XXII.

BROTHERLY LOVE.

THE union and happiness of families has been already considered, as depending on the talents and conduct of parents. It is the design of these Lectures to represent actions in their principles. This may be the reason they have not always been understood, by persons occasionally attending them; and I may hope it to be the reason, those who constantly attend, and perceive their nature and tendency, are solicitous to appear sensible of their utility.

The purposes of a real moralist, are not, like those of the political partizan, to be obtained by eloquence or declamation. In the moral, as in the natural world, things exist in connected series of causes and effects. If the series be interrupted, we may declaim

on the incident with splendor of imagery and pomp of language: the injury is committed; and nothing can repair it. The Roman Orator was induced, by ambition, to quit his beloved child at Tusculum; and to satiate his desire of glory in the public assemblies of the Roman People. Committed to the care of domestics, his daughter died: and Cicero was inconsolable. Hardly any thing, in the reach of human imagination, was left unsaid on the occasion: all nature seemed to be shaded, and every retreat echoed the name of Tullia. But ambition had taken him from his child, when wisdom and care might have saved her; and the wound was inflicted, which glory could not heal. There may be times and circumstances, in which injuries and mistakes can be prevented; there are hardly any, in which we may repair them. It is to those times and circumstances I have directed your attention; and I have endeavored to engage your understandings. I may possibly captivate your imaginations, if you should accompany me into those scenes where eloquence and

and poetry multiply illusions on the events of human life.

In families, as in other societies, the passions are produced in necessary series. Wise and affectionate children, are the natural offspring of wise and affectionate parents: This truth has been fully urged in a former Lecture. When parents have neglected or been defective in their duty; it may be useful to suggest principles and give directions, to repair the injuries of vicious education.

There may be cases, which will not admit of remedies: those already mentioned, seem to be of that nature; produced by partial allotments of affection and property. There is a cause, of extensive influence, which I mention without the hope of removing it--- I mean, the custom of resigning to others the care of children, and employing our talents and time in pursuits which relate to their fortunes or to our pleasures. Persons of this description never experience parental affection; and the children are strangers to filial love, whatever incidents may unite them.

It may be said, if men were not to pursue their employments, or were to attend principally to their families; arts which produce wealth and pleasure, would be neglected; and means of domestic felicity would not be so abundantly enjoyed.

It must be granted, in particular cases, these arts would not be improved with so much rapidity; but they might conduce to a greater degree of prosperity and happiness in the whole community. The Greeks and Romans, by whom the interests of human nature were better understood than by modern nations, were attentive to this truth. They committed mechanic employments and the fine arts to slaves: it being the duty of citizens, in their judgment, to form to virtue the minds of youth, defend their country, or heighten its prosperity and glory.

I know that I am militating against one of the most formidable among modern prejudices, the opinion entertained of the advantages of trade. That advantages arise from it, and that commercial employments may be honorable, I am ready to allow; but

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in vicious or imperfect societies, those advantages seduce the attention from more important pursuits. This question, however, includes considerations too numerous for a digression: we can only glance at the effect of an inordinate attention to wealth, on domestic knowledge and enjoyment.

Our observations may be extended, with equal justice, to the pursuits of ambition and glory. Every man's profession is to be his general employment. Children, therefore, immediately on their birth, are sent in various directions, to be nursed, to be educated, and to learn the rudiments of their profession or business. The consequences of success, on plans of this nature, dazzle men of inferior understandings. Our buildings are improved, the materials and texture of our garments are diversified, and our food is rendered the object of various passions, unconnected with natural appetite: but are the moments of actual pleasure multiplied? I have often seen a family, the contents of whose habitation would not furnish a suit of cloaths to a fashionable footman, in the constant enjoyment of greater felicity, than I

could ever observe within the walls of mercantile opulence, or splendid ambition.—Why? because in the former, the tender and affectionate offices have been exercised, which unite and endear the members of a family; in the latter, they have been sacrificed to insatiable and tormenting passions.

When the circumstances alluded to, have not dispersed and alienated the members of a family; their improvements have been obstructed, or their happiness lost, by an union on interested and vicious principles. All associations of brutes, are for the purposes of depredation; so are clans of human savages, from the wandering tribes that prowl the deserts, to the artificial bands, in regions more civilized, marshalled with the affectation of science, against public reason and public happiness. But this kind of union is not 'good and pleasant to behold.' In families, likewise, it is not sufficient that young persons be associated, and form bodies: they must reciprocally assist and inform; and they must dwell in harmony, on such principles as are favorable to the happiness of mankind.

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The advantages of union and affection among brothers and sisters, are not easily specified by a person who has not extensive experience. I shall be content with general observations; reserving the instances and examples which occurred to me, for another Lecture.

The sweet peace and satisfaction, diffused through families by brotherly and sisterly love; the ease and alacrity with which all offices are discharged, when every member is desirous to be first in his services; the surprizing velocity with which the minds of youth develope and spring into utility and beauty, by reciprocal information and assistance; and the delightful multiplication of joy, by being 'reflected from every countenance and every heart!' these are affecting objects of contemplation: and no acquisition of riches, no prospect of preferment or honor, can compensate their loss.

Prudential reasons respecting the world, of a natural and liberal kind, require this union and affection. We are informed in history, that a father illustrated the truth to his children, by a simple experiment.

He held out a faggot compactly bound, and desired the strongest to break it. When the youth, aided by the strength of his brethren, could not execute the command; the father said, 'Thus shall ye be in union.' He then unbound the faggot, and easily snapped with his fingers the sticks that composed it; and added, 'Thus shall ye 'be destroyed, when disunited and at va-'riance.'

If evil designs and wicked actions have sufficient influence to induce men to union; what may be our expectations from wisdom and virtue? The common interests of a good and happy family, are numerous and important. When injustice tempts a member to revolt; there are enemies at hand, who will avail themselves of the occasion, and destroy the harmony which produced the general happiness. It is in families as in friendship; when dissensions arise, the curiosity of idle impertinence is directed to circumstances which had been harbored as secrets. Strangers immediately force the sacred inclosures of domestic incidents, and assume the appearance of parties. The injured

injured brother, or the oppressed sister, surprized at the unexpected friendship; or communicative from the impetuosity of passion; divulges foibles, shewn only to the eye of affection: or colours little faults into enormous vices. Disunited brothers, sisters, or friends, should hardly ever speak of each other. If you have been deceived or injured in such interesting situations, discard the offender. If your character is that of goodness and wisdom: it will be a sufficient intimation to your acquaintance and friends. To be assiduous in speaking disadvantageously of him, betrays an opinion, that the separation from you is not an evil; that the punishment is inflicted on you; and that you are desirous of retaliating by defamation. In the separations I have attended to, either in families or friendship, I have never failed discovering the blame, by the circumstance of defamation. There is something so base in the malignity of giving odious colours to foibles unveiled in moments of confidence; or publishing faults which extreme intimacy alone could discover: that no causes of dissension should screen such

offenders

offenders from general execration. In all religious and moral codes, he is justly cursed, who uncovereth the infirmities of a father, a mother, a brother, a sister, or a friend.

There is no lesson of greater importance to young people, than that which is obviously suggested by brotherly love. The difference between selfishness, and a benevolent self-love, is that of wisdom and folly; learning and ignorance; virtue and vice: and should be engraven on the hearts of children, as the foundation of every valuable accomplishment. Selfishness would obtrude its first caprices, desires, and opinions, as rules for its connections: brotherly love, or indeed love of any denomination, friendship, generosity; will suspend first desires, in order to have their gratifications multiplied by the participation of numbers. I must therefore repeat, there is nothing of greater importance to the improvement and happiness of young people, than the early and proper cultivation of domestic love.

In families, we are candidates for several prizes---the notice and favor of our parents; portions of their fortunes; and the employment

ment of them in coinciding with our wishes of future settlement. If these competitions are rendered the vehicles of learning, they produce hatred; unless prevented by the early custom of considering the advantage of a brother as our own, or finding our happiness in that of the family.

On the present system, parents seem anxious to separate children early; and to impress on their minds the importance of selfishness. It may be the method to make them rich, but it is not the way to be happy. In families thus conducted, I have observed early those principles of dissension, which infested the members of them through life: the evils of which no wealth could remove. Children contend with eagerness for the possession of things they happen to lay hold of; because they have not tasted the pleasure of gratifying others: and have received only the sensation of direct possession. This is selfishness in the seed; and here, or never, you may adjust its growth and limits. If a child be managed so as always to find his gratification in direct possession, or in the favor shewn to himself; he will, in future, take

take care of every thing given him; but he will neither love, nor be beloved: he may enter the world with a disposition which will ensure him riches; but he has not a chance of being truly wise or happy. If a child be taught to find his general gratification, in assisting and obliging his brothers and sisters, he may, perhaps, dissipate his little possessions; but he will be affectionately beloved in his family; assisted with kindness in acquiring information and learning; and enter human life with dispositions, which may not suddenly enrich, but will certainly afford him the entire enjoyment of his fortune.

Children are taught or permitted to differ, not only on little possessions; but in the indulgence of caprices: by the early mismanagement of their passions, they are rendered incapable of future connections. Dissensions among friends; unhappy marriages; and conjugal crimes; with all their dreadful consequences; may be traced to this source. The parties, in infancy, having been accustomed to the indulgence of caprices, at any inconvenience to their families; bring

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the frowardness of children into the intercourses of life, and are despised or hated by their connections. This is the general fortune of beauties among women, and princes among men: all their commerce with others is on the condition of receiving sacrifices; and their happiness must ever arise from the immediate impulses of self-love. We procure the highest enjoyments by making sacrifices, not by receiving them. This lesson is not taught to beauties, or to kings: they are therefore the most capricious and wretched of mankind.

The importance of this affection is not in any thing more obvious, than the business of instruction.

Where learning is imposed as a duty; the favor of parents, and the gratifications in their power, are the motives of industry. In proportion to the value of these motives; to the ability and disposition of parents, to sooth and gratify the inclinations of their children; this method generates malignant competition, which affects the understanding, as well as the heart. The paths of learning should be the paths of life; and children be taught early,

early, not to emulate, but to assist each other, as they proceed in it. If I had not carefully tried the effects of early ambition and early benevolence, on the subject of learning; I should declare, with more reserve and caution than I do, that young people may be stimulated to higher improvements, and to more exalted virtues, by brotherly love, and the affections allied to it, than by any species of emulation or ambition. I shall give examples of the truth on another occasion.

It may be necessary I should prepare your minds to yield up any prepossessions you may retain, on the authority of respectable writers, by referring to some of those precedents, which encouraged me to obey the dictates of my heart, in deviating from common practice.

Hints relating to the domestic regulations of the ancients, are so widely scattered through the works which preserve them, that I cannot, at this time, present them to your view. The first meditation of Marcus Antoninus is, in effect, though not intended to be, an account of his education; and you will observe, by a short

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quotation, it was conducted on the principles I wish to recommend.

1. 'Of my grandfather Verus, (he says) 'I learned to relish the beauty of manners, 'and to restrain my anger. From the fame 'and character of my father, modesty, and 'a manly deportment. Of my mother I 'learnt to be religious and liberal; to guard 'not only against evil actions, but evil 'thoughts: to be temperate in my diet, 'and to avoid the effeminacy and luxury, 'so common in the wealthy. Of my great-'grandfather, not to have recourse to pub-'lic schools; but to have good and able 'teachers at home: and for things of this 'nature, to spare no expence.'

4. 'To Rusticus I owe my first appre-'hension, that my temper needed redress 'and cure.'

5. 'From Apollonius I imbibed the spirit 'of true liberty, and invariable fortitude.'

6. 'Of Sextus, who was a pattern of 'benignity; of a family governed by pa-'rental affection, and a determined pur-'pose of living according to nature; I learnt

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'to be grave, and to acquire dignity without affectation: to penetrate the dispositions of my friends; not to be offended with the ignorant, or those who adopt common opinions without examination.'

11. 'Of my brother Severus I learned to love my relations.'

12. 'Of Claudius Maximus, in all things to have power over myself.'

13. 'Of my, adoptive, father*, I learnt meekness and constancy, in things duly examined, and deliberately determined upon: to avoid solicitude about common honors; patience, application, assiduity, and a readiness to hear any man, who proposed measures for the common good; inflexible justice, and the faculty of discerning when rigor, or moderation, were expedient.'

14. 'To the Gods I owe, my having good grandfathers and parents; a good sister; good masters; good domestics; affectionate relations and friends:—that I never offended any of them through precipitation, though my temper might have led

* Antoninus Pius.

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'me to it, if occasion had offered:---that I 'lived under a prince and father, who took 'from me all vanity and pride:---that I 'have had a brother*, whose dispostion in-'duced me to take care of myself; and by 'his respect and love, delighted me: that 'my children were not destitute of good 'dispositions; and were not deformed in 'body:---that since it was my mother's 'fate to die young, she lived with me all 'her later years:---that I have a wife, so 'affectionate, so obliging, so ingenuous: 'and that I have had the choice of fit and able 'men, for the education of my children.'

In the whole of this meditation, the domestic affections are the first motives to knowledge and virtue. By the pleasing practice of the offices and duties of domestic life, we prepare the understanding as well as the heart, for future connections: particularly, for that conjugal union, into which all are eager to precipitate; and in which few find their happiness. We are qualified for beneficence, friendship, and

* Verus.

all the duties of social life. It is by these affections, we can be prepared to love our country, consisting of united families, which are to each other as brethren. And they are eminently useful in religion. Great effects may be traced into little causes: the malignity actuating religious sects, is owing to the species of selfishness I have described. The pretensions of bigots, to torment and massacre; to appropriate the possession of eternal joys; and to consign opponents to eternal miseries,---are founded on the disposition of a child, to the exclusive enjoyment of a rattle. We smile at the child; and we abhor the bigot; both actuated by similar principles: the former being the pernicious seed; the latter its detestable fruit.

If we wish our children to have the enjoyment of youth; to proceed rapidly in the path of knowledge, while they are happy with each other: to become good husbands, wives, parents, friends; be of importance and credit to their country; and susceptible of the exalted benevolence which embraces all men, of all nations, and all religions; we must carefully teach them, to love one another.

LECTURE

LECTURE XXIII.

BROTHERLY LOVE.

IT is in life, as in literature, extremely easy to demolish institutions; but difficult to substitute others, equally convenient or useful. They are deemed heroes, whose steps are attended by horror and desolation; not those who improve and benefit, without violence. In education, the difference of Locke and Rousseau, is that of wisdom and enthusiasm: the former, meekly and modestly proposing opinions; the latter, offering them at the point of the sword.

On the influence of domestic affections, as principles of virtue, Mr. Locke's Essay is of more utility, than the Emilius of Rousseau. But the English Philosopher, as well as the Citizen of Geneva, not having been a parent, was not acquainted with the peculiar

culiar nature and operations of those affections.

There may be writers, who have considered the domestic affections in a moral view. I know of none, who have hinted the advantages to be obtained from them, in the improvement of the mind.

My attention was directed to the subject, by difficulties, which have occurred to every tutor, or preceptor, who has relinquished the operations of the cane, or the rod. It happened, in more than one instance, that brothers were sent to me: and though united by several little interests; in learning, they were aliens; competitors; or enemies. The first sentiments that arose in me, on such occasions, were unfavorable to the dispositions of the children: but the necessity of changing those dispositions, led me to their sources.

As we had easy access to the families, with which we were connected; it required little address, to discover the manners which had affected the characters of the young people. In great schools, all things are impelled by penalties: and the competition is

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to escape pain; not to obtain positive gratification. In families, where regulations are sanctioned by rewards, as well as punishments, competitions for advantages, of considerable force, are formed; and they determine the characters of children. Until I had attended to that circumstance, it often distressed me to account for a difference in the nature of the emulation, all children brought to me; and which generally appeared in favor of public schools. Boys educated in large institutions, were impressed with tendencies to profligacy: but their emulation was of a milder, and more generous nature, than that produced in private families. I am the more firmly persuaded of the fact, because I admitted it with reluctance; from an inclination in favor of domestic education. But the worst dispositions are perversions of the best; and evils, produced by good institutions misapplied, are the most malignant. In public schools, temptations to competition are few; and they induce sympathy, with those whose fate the victors have escaped. In families, the desires of the heart are combined, to add

insult to triumph, and injury to disappointment. I observed, brothers educated in public schools, had stronger and better affections for each other, than children who had undergone the customary discipline of education in private families. That induced me to imagine, and then to prove,---a stronger motive to learning might be found in the domestic affections, than either the generous emulation of public schools, or the malignant competition of private families. The attachment of brothers, in large schools, is owing to sympathy; and is similar to the affection of travellers, who have participated the distresses and apprehensions of a perilous journey. If the discipline of such institutions, permitted that sympathy to exert itself, in reciprocal assistances, the attachments of the children would be improved; and the purposes of the institutions be extensively promoted: but fixed arrangements and customs seldom admit an instance of that nature; and the bonds of union are modifications of sympathy, produced by fear.

Private

Private families, in general, are destitute even of these bonds: every thing, being distributed by the power of the parents, becomes a subject of competition. Food is not only the gratification of hunger; but the reward of attention, and the motive to knowledge. Company and solitude; light and darkness; heat and cold; all sources of pleasure and pain; and all desires occasioned by them;---are blended into an emulation, which must alienate the children. In a great school, there is but one object of ambition: that disposed of; the child eats his allowance, or puts on his garments, without anxiety. In private families, all things are prizes; and they generate in children the most malignant emotions of the heart.

This is one reason, the scholars of public institutions are greater proficients in learning, than those of private families. The sympathy of fellow-sufferers, induces them to assist each other; which is not done by domestic competitors: besides, fear is more active and uniform, than the caprice of parents. I am not surprized, to see a family

relinquish the education of its children, and send them to a public institution: it is, however, surprizing, the means of obviating their difficulties, and securing the pleasure attending domestic education, do not generally occur.

All the parents in my knowledge, give verbal lessons of brotherly and sisterly love: I know but few, who cultivate the affection, and direct it to all its uses.

When brothers have been brought to me from public schools, I have understood the motives; and could estimate the difficulty: but those who came from private families, hardly ever offered a clue to unravel their affectations. With us, food had no reference but to hunger; light to activity; darkness to rest. The children, finding themselves in full possession of these instruments of rewards and punishments, sunk into torpid and listless indolence: having lost the motives to industry; and knowledge having no charm, when it led to no selfish and exclusive gratification; it was difficult to stimulate them to any degree of application.

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In these cases, the business was taken up as near its commencement as possible. In education, as in moral philosophy, the idea of utility is the charm of all principles and actions: but utility is not confined to personal gratification. The perpetual enquiry of a child is, 'What is this for?' and the single principle, is competent to all the purposes we have in view. It is to avoid the trouble attending the curiosity of youth, that parents, tutors, and preceptors, have recourse to lessons, which take up the time of the pupils, without exercising their faculties; and oblige them to silence and inactivity, favorable to the indolence of those who have the care of them. The minds of young people are so fertile in emotions and desires, that every object may be rendered interesting, by a little address, and good nature in their instructors. As we had inverted the order of the sciences, established in English institutions; we never failed of engaging attention, by the pursuits of natural history, and the experiments of natural philosophy. But the business of life required our application to the mathematics: the

the authority of custom enjoined some knowledge of the learned languages; obliged us to adjust our opinions on the principles of moral and political philosophy; and to study the beauties and effects of poetry and eloquence. Though I could easily conceive situations, in which these ends might be obtained, without restraint, confinement, and the exercise of force, I could not command them in my own institution.

After all the contrivances my imagination could suggest, the learned languages were attended with great difficulties, and great loss of time. The plan, for the acquisition of all languages, was the following. An assistant, something above a collector in natural history, led the young men to the general subjects of it; either in small collections, or in gardens, to which we had access. This constituted the vocabulary: brought home, either by memory, drawing, or writing; where specimens were not attainable. When names and properties were obtained in English; they were sought in Greek, Latin, Italian, and French. The reason of that order, need not be suggested

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to persons of learning and taste. A great part of the pleasure of literature is lost, by tracing its streams backward.---But such plans are more easily conceived, than executed. I was harrassed by deceptions, almost at the entrance. Being assured by native Greeks, resident in this country, that they were prepared to attend the English assistant; and to exchange English for Greek, on the familiar subjects of natural history: I confided in characters with which I was not acquainted. Of all the persons I have been connected with, the descendants of the Greeks and Romans are the most deceitful and perfidious. A French adventurer is generally deemed a Fripon: if that be the case, he either wears it in his countenance, or discovers it in his conversation. The Greeks and Italians have the features and appearance of their ancestors; and when they deceive, they accomplish their purpose. I was so perplexed by the ignorance and insincerity of those I employed, that I must have relinquished the plan; if the father of one of my pupils had not negociated with

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an envoy at a foreign court, for the importation of better commodity.

In Latin, there was no difficulty. At that time, the disgrace of the Jesuits had driven into exile and distress, the best Latin scholars in Europe. The prudence, in the choice of assistants was, to avoid the Jesuit, and to employ the noviciate. In the elderly Jesuit, the habit of interference and intrigue, rendered his services irksome. The noviciate was generally a sufficient scholar; and he had a docility, which made him useful. In Italian and French, abundant assistances were to be obtained: but difficulties on all sides arose, from the method of teaching the languages. Every master had either a grammar, or a vocabulary, or a dictionary, to be sold; and relied on the publication for a part of his profit and fame. I would have adjusted the profit; but I could not, the loss of fame: and I had secret oppositions and intrigues to guard against; because a compiler had not justice done to his reputation, by being permitted to teach by his own book.

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I relate these circumstances, as they occurred: not from any idea of advantage in my present engagements; but with the hope, they may furnish hints, of use to those of you, who are attentive to the education of your children. Amidst the difficulties of the attempt, I had sufficient experience to be assured, that the learned, as well as the modern languages, may be taught, by introducing them into the pursuits of children: without the grievous and pernicious lessons of grammar; and without punishments or rewards.

As motives to industry---the curiosity of children; their desire to learn the use of every object; and the happiness they always felt, in being informed by persons they respected; were sufficient to the general purposes I had in view: but if stimulants were wanting in particular cases, or for particular occasions; I found the most powerful, in the benevolent and generous affections; not in the spirit of competition and strife.

I had a presumption of that nature, when I first undertook the care of youth: but I trusted not to opinion, even where my pre-

possession

possession was strong; and was not satisfied, without instances, of the inexpediency of punishments.

I have hinted, that I had taken liberties with the miserable children, who are brought up, generally for the gallows, in those nurseries of vice, called hospitals and workhouses: and I mean to make further experiments on them; being persuaded, I do no injury, if I mitigate their sufferings, and check their propensities to villany, in the little time I may have occasion for them. Surgeons have the address to prevail on public humanity, to support hospitals, for the purposes of experiment. I have kept my eye, in many instances, on this fact; and you may be satisfied in the same manner. I had recourse to a place, where recommendations are left by subscribers to a public charity; and by means of the person who holds them, I obtained the information I wanted, of various accidents, which, in the common practice of surgery, would have been cured in a short time: the greater part of the patients, however, were obliged to leave limbs behind them, for the instruction

tion of pupils. Surgeons, not wholly deprived of feeling, console their consciences with the maxim, 'that partial evils are public benefits:' and maintain, that every patient thus reduced to lameness and beggary, may furnish knowledge and skill, to save a thousand persons from misery.

Notwithstanding precedents so respectable, I should not think myself excused, in making trials on the boys of public charities; which would accelerate their disposition to vice, or in any manner do them an injury.

After some trouble, we had two brothers from an institution, whose demerits I mean in future to record: and I professed to all the family, except the poor boys themselves, my purpose of trying on them the different effects of emulation and brotherly love. They were both accustomed to religious books; and to repeat from memory, passages of considerable length. It was easy to perceive, every acquisition was the effect of punishment: for every feature of the mind had a scar. Their allowance of food had always been regulated, below the capacity

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of their stomachs: I therefore determined, that plentiful and well-seasoned meals, should be the first objects of their emulation. The task was assigned, according to the abilities of the competitors: the reward proposed; and conferred at the appointed time. The boys had brought with them a slight degree of attachment, which was attributed to kindred; but which I presume to have been owing to a participation of distress. That attachment was dissolved by the first efforts; and in a fortnight, they appeared by all their actions perfectly to hate each other. We then changed the method: dropped all incitements to competition; and tried them on the plan of mutual assistance and brotherly love.

It is necessary to inform you, whatever speculations had occurred to me; the first occasion of trying the principle, was owing to an unforeseen incident.

A gentleman of the northern part of the island, who had acquired great opulence; brought me an only child, exceedingly indulged by the mother, on account of an infirmity, which had endangered his life; and

and whose caprice, or incapacity, had baffled every attempt of several masters, to make him read. I was rather apprehensive of the event of the undertaking: but having had a boy of thirteen, in nearly the same circumstances, I ventured to admit the pupil. I pointed him out to the youth, who had undergone a process, of some contrivance and ingenuity; and whose acquirements I wished to ascertain. I proposed he should teach the boy, as I had taught him. I had taken pains with him, in so friendly a manner; and rescued him from a situation so ridiculous; that he felt transitory sentiments of gratitude; and readily acquiesced. All business was publicly done, and no opportunity given for sly and petty tyranny. I found, to my surprize, not only that the children conceived an affection for each other, by this intercourse; but they learnt with greater rapidity, than in any other method I had experienced. I immediately conceived the idea of doing all the business of the family, by reciprocal assistances. The method was rendered practicable; because the masters employed, were

persons of various accomplishments: and observing I sought actual assistance and information from the pupils, in return for services to them; they gradually let down their assumed dignity into the level of the family; and every thing was conducted with harmony and pleasure. The difficulty in the business is, the art of sinking from situations and ranks of imagined consequence. Parents, tutors, and preceptors, are sufficiently ready to submit to meanness: but they generally avoid that level, where good intention, and affectionate prudence alone, can obtain respect. If I had been desirous of accession to my authority, I might have obtained it by that species of condescension. I would, therefore, employ the little credit I possess, in warmly recommending to families, to listen to the whispers of nature; and to use the first, if not the only stimulants she furnishes, to early and learned industry, brotherly and sisterly love.

The harmony and ease, with which all our business was conducted on that plan; gave us an air of indolence to superficial observers; and our institution had a charac-

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ter to guard. It was therefore necessary, every member of the family should be able to justify our proceedings. Partly on that account, the boys were brought from the public charity; and the experiments made on them: which answered, though on a small scale, as fully as those which rendered our family industrious and happy.

As public business is actually conducted, and public honors held out in England, I would not educate on this plan, a youth destined to be a minister, or a minister's parliamentary gladiator. The mode of education for political combatants, is that of competition; generating determined selfishness, and reciprocal hatred. In the contentions of such splendid, though unprincipled partizans, what is right and useful, is often produced by vices standing in awe of each other; and by the determination of one political impostor, that the error, or the ill conduct of the other, shall be his destruction. But this state of violence, though it has subsisted in England longer than in any country on earth, is not sufficiently permanent, to be an object of serious and deliberate

plans of education: and if it were, but few persons could be destined for it. The method I propose, is calculated to form the wisest, the most learned, and the best men, for those general situations, in which the happiness of human life is to be expected.

LECTURE

LECTURE XXIV.

BROTHERLY LOVE.

EXPLANATION OF THE PRECEDING LECTURE.

Discenda Virtus; ars est bonum fieri.

I SHALL render the present, a Supplement to the last Lecture. Some members of the society wish me to give all processes in detail: others have been alarmed by the apprehension of being held up to their own contemplation; and have not only withdrawn, but induced those who would otherwise not have heard of the Lectures, to remonstrate with anxiety, and to require promises, which might prevent my proceeding in them. The persons with whom I have been connected, in an employment of fifteen years, may be supposed to be of various descriptions: but if any character

has been prevalent, it was that denominated 'an honest, good sort of man:' and to do business with such persons, is generally teazing or impracticable. All characters have their masques; and all men, at least all I have seen, are hypocrites. I do not mean a satire on human nature: but to declare that I, and all the persons I have been acquainted with, act two parts: one on the stage of life; the other behind the scenes.

This general hypocrisy, perhaps it should be duplicity, is the effect of a general education, on improper and false principles. We may observe persons, so much in the habit of double character, that they invert the common purposes of hypocrisy; and while they are every thing amiable in private, discover to the world only foibles and defects. Thus the diamond presents an unpromising surface, and by the multitude would be rejected for a glass bead.

'Good sort of men' are generally of weak understandings, and easy dispositions. They have therefore no fixed opinions; they are governed

governed by their wives, relations, domestics; or they vary with every situation and connection. Friendship is not practicable with a villain, even of the best understanding; the intercourses of it would otherwise be more tolerable than with 'a good sort of man.' Princes have been blamed, and ministers have been reprobated, for employing talents without virtue. But there are situations, where talents appearing without probity, or probity without talents, it would be justifiable to prefer talents. I do not offer this, as a general apology for princes, or ministers; as they have the power of enquiry or choice: and there might be found in every community, numbers sufficient for their purposes, in whom principle and wisdom are united.

My situation had not that privilege, of uniting qualities, and chusing persons; and in most cases, they offered themselves singly. You will not be surprized, that in education, I always found it more ineligible to do business with 'a good kind of man,' than with a man of talents, though a knave. I have had transactions with some of the most

abandoned characters of the present age; and it must be owned to be as distinguished for intellectual profligacy, as any æra of history: but all things were instantly and mutually understood; the means of attaining the object, were stated and comprehended; and it was either adopted, or declined, without embarrassment, vexation, or loss of time. In connections with weak, though good sort of men, I was generally in the condition of Sysiphus: the stone I had rolled up the hill, was ever at my heels in the valley.

Though I have found this species of probity to be affectation; and many 'good sort of men' to be vicious and designing cowards: they are persons, to whom I must allude with caution and delicacy, as their obloquy is formidable. I have experienced its effects. It might gradually circumscribe my sphere of action into a point, and perhaps annihilate it. No man should lift up the masque of a vicious hypocrite, of any description, who is not prepared to plunge a dagger into his heart. My design, in these Lectures, is not to blow up the dying

embers of ill-founded resentment: not to open a nest of hornets; but to assist the good intentions of those parents, who would blend reason and humanity with the laws of education. All the facts I can recollect, or the information I can impart, consistent with a prudential regard to my security and peace, will be introduced in the Lectures: but, perhaps, not in the order and manner I should have chosen, if it had suited my engagements to devote more time to their composition. An illness, in the commencement of the winter; the effects of which I still experience; determined me to postpone them to another year: but some circumstances creating a species of necessity, that a course should be immediately entered upon, I was not in any degree prepared for the undertaking: and I must defer indefinitely, those Lectures, in the composition of which, peculiar attention may be required. This is the reason, I have avoided the subject of justice: though its lessons were among the first I have had occasion to introduce. The provisions for it in my own family, to which I have slightly alluded, furnished the

rudiments of all the legal and political knowledge, with which I have ever attempted to furnish the pupils: and when I enter on the subject, I wish to pursue it in the construction of societies, the formation of laws, and the origin of public principles, passions, and manners. These topics would occupy a compleat course.

The object I have in view, is to draw to some point of union and reciprocal assistance, as many families as may conveniently assemble; who wish to introduce humane and reasonable measures, in the education of young people. Their efforts are feeble, timid, and ineffectual; because they are made in detached situations: surrounded by persons who would impede their progress, or triumph in their disappointment. The use of associations, is to protect the weak against the strong; and to support the virtues, in their first tottering and feeble steps. The only unpromising circumstance in the design is, that the information is collected by one person. But I imagine this will be remedied; and as we proceed, parents, preceptors, and tutors, will find it their interest

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to confirm or dispute the principles; to multiply and vary the examples which my experience may furnish. However, I will proceed in laying open my little store: and when it is exhausted, the society may act according to its discretion.

Some doubts have been intimated on the possibility of inducing a boy of thirteen to read, without such motives as would have the effect, though not the appellation, of reward or punishment. I am convinced the distinction is not meerly in terms: but you shall judge.

The youth in question was born to a considerable fortune; and in a neighbourhood, where every thing bowed to the power of his family. The father barely saved appearances, as possessing a sound mind; and covered all the vicious dispositions, accompanying weak intellects, with the common hypocrisy by which nobody is deceived. The mother died while the child was an infant; and by that event he sustained a loss, for which the fortune of his father was no compensation. Her marriage had been contracted early; and she had probably been sacri-

sacrificed to interest: for no objects could be more perfectly contrasted, than the husband and wife; he, every moment verging on the worst species of insanity, which originates in stupidity; she, alive to all the impressions which distinguish genius, and form the best virtues of the heart. By the error, or the necessity of her marriage, she determined her fate; and the punctuality, resignation, and meekness, with which she discharged duties growing daily more irksome, soon drew her life to its conclusion. Her child generally occupied her mind; and desponding apprehensions respecting him, accelerated his irreparable loss. It was not in her power to transfer the care of him from the father and his connections; which were, in many respects, exceptionable. She would otherwise have consigned it to a brother, whom she thought unequalled; whom I have never seen surpassed:—and she would have died in peace.

The jealousy of incapacity and ignorance is extremely guarded. The impression of her death on the wretched family, seemed supernatural; but it was momentary: and the brother

brother became the object of suspicion, respecting the management of the son. The history of this boy has often perplexed me. If nature furnish ingredients or dispositions, she was extremely cruel: for she left not in him a particle of the mother. I have sifted every atom of his frame; and it is all rubbish. The celerity with which his body and mind took the form of the father, was among the most surprizing phænomena which nature ever presented to me. He had in miniature, his person, his manners, even the brutal voraciousness of his appetite: his affected indispositions; and that general deceit and hypocrisy, which slightly covered a wasteful penury, and dastardly cruelty. Loathsome insects seem to be instantly formed; while time and favorable circumstances are requisite, to produce beauty and utility. Greater pains have been taken, and a greater variety of measures tried on this youth, than on half the princes in Europe; and without producing the slightest alteration in the rudiments of his character. All the stratagems respecting falshood, which had separately answered on other youth, lost

their

their united effects on this young man: and he has a hundred times, without regret, sunk his amiable relation into an alarming melancholy, and driven me nearly to distraction.

His character was formed before he left the father's house: which, though inhospitable to genius or merit; sometimes afforded an asylum to parasites and knaves. He occasionally underwent some forms of instruction; and even his uncle supposed, they had not been wholly without effect. A disgraceful incident in the family gave his excellent relation an advantage; and he was removed to a great school: where he contrived by the use of money, or by long and affected indispositions to avoid application and to escape punishment----In that condition he was sent to me. My apprehensions were such, as would have induced me to reject him from any man but the uncle. My astonishment is not to be imagined on finding him just beyond the line of idiotism: the little understanding he possessed devoted to the worst dispositions; and, at the age of thirteen he could not read; nay did not perfectly know his letters.

It

It is difficult to conceive a more undesireable subject, on which to try a new plan. He had been told, no punishments were to be used: and he applied to me on the subject soon after he entered the house. I answered, it was our desire to proceed without violence; but that occasions might arise which would oblige us to depart from the rule.

He had the common misapprehension of young men, that education is a state of enmity; and he summoned his miserable faculties to barter his application or industry for the utmost trouble and vexation he could occasion.

All the common methods of teaching him to read, were put in practice, with little effect. His uncertainty concerning four letters in the alphabet, defeated every attempt. The circumstance which had attracted the notice of the family, was an appetite appearing to be canine; and having been greatly indulged, he was not only impetuous in obtaining food, but anxious in the choice of the most delicious. It was made a law for a week, that instead of calling on the servant

or

or applying to each other for what was wanted, those letters were to denote meat, vegetables, bread, and beer: that the articles were not to be obtained but by sending the proper letters; and must be lost for the time, if the letters were mistaken for others.

All the family, except the youth for which it was designed, were delighted with the frivolous employment occasioned by the law. He sat down the first time after it was resolved upon, with a countenance that distressed me; for I dreaded a law that could not be punctually executed. The drops pursued each other on his face, when the box was given to signify his first wishes at table: he chose the wrong letter, and lost the opportunity of being helped. If the young gentlemen had laughed or triumphed, as I had reason to expect, I should have been defeated; but they saw his disappointment with silent surprize or compassion. And one of them, crying out it was owing to shame and confusion, offered him his plate. So keen and tormenting was his appetite, that he would have taken it,

it if I had not interposed. I expressed the compassion I felt for his situation; that I had no intention of punishing; but wished gradually to lead him into letters by their convenience and utility: that if the method were thought improper or severe it should be changed; but while the law stood, it must be obeyed. When the plate was withdrawn, a flood of tears burst from him; as under a heavy and melancholy disappointment. His companions felt for him; but variously, according to their opinions of his conduct: all our sentiments, however, were tinged with pity. In four attempts, he failed twice; and lost half his dinner. I knew he would have been nearly as content at having lost the joint of a finger; and perceiving the letters of use to him, he would soon imprint them correctly on his memory. This discovered a mode of inducing him to read with great expedition. I communicated my thoughts to the most intelligent of the young gentlemen: the same evening two English dictionaries were cut up into single words; and it was determined that no mes-

sages should be sent or received, especially in the intercourse of the family with the youth in question, but in a proper arrangement of those separate words. Exercises of the kind were not without advantages to the pupils most improved; and the delight they took in playing harmless wit on each other, was of the utmost assistance to me. Children have a method of repeating, what delights them, in a manner that soon satiates older persons: this is useful to them; particularly in communications with each other. I had little to do, when the invention was understood; and the young gentlemen were become adepts in the execution of it. All eagerly sought opportunities of engaging in the new species of conversation with the youth for whom it was contrived. The drollery or nonsense, which were often produced by a mixture of design, and accident, occasioned so much mirth, and laughter, that the youth himself took pleasure in the employment; and for the first time quitted his bed at an early hour to prepare himself for useful engagements.

When

When I perceived the invention had taken effect, I rather interrupted than encouraged the employment: knowing it to be the method to continue their desire; and having reason to be apprehensive not only for all the dictionaries, but for the other books in the house.

In what time, a child might be taught to read by this method, cannot be ascertained without calculating the effect of circumstances, to be known only by particular acquaintance. But the youth under consideration read fluently and intelligibly in three months; and it must appear probable, he had a greater chance of comprehending what he read, by this, than by the common mode of learning: for all the intercourse or correspondence which had been the means of his instruction were, in a great degree, the produce of his own talents. The method has been since put in practice on several children, either under my direction, or by my advice; and always with success. The advice being gratuitous, the method has not excited curiosity. If I could have rendered the discovery the sub-

ject of a patent, a general spirit of avarice would have been alarmed; and the mode of teaching might have prevailed through the kingdom.*

This is not the only part of the last lecture on which I have been questioned. The possibility of preventing competition, among children of the same family, has been doubted; and even denied. I am not the only person in the room, who can support, by instances or examples, not meerly the possibility in question; but the superior efficacy of the domestic affections, to the passion of emulation or the desire of distinction and reward. In the small circle of my acquaintance, I could not easily enumerate the instances, wherein a total change has been effected by an easy attention to this truth. I have hardly ever visited, where children have superceded cats and lap-dogs, without having complaints on the difficulty of preserving peace or harmony among them; and the occasions have been some-

* I have used small printing presses with the same view; but not with equal success: they are excellent remedies for faulty spelling.

times

times recounted with a view to information and assistance. When this is not the case, it is extremely hazardous to offer an opinion. I remember its being introduced in general conversation: by some unaccountable impulse, to which a person rather disinclined to talking is seldom subject, I gave my sentiments; and supported them, by describing the folly of a different conduct. I was corrected by an inauspicious silence; and suspected the reason, when the master and mistress crowded pretences to send the servants out of the room. On my desisting, their anxiety subsided; but it was with difficulty a sentence could be made out, until the room was cleared. Though an apology seldom removes the consequences of error; I thought the offence taken so unreasonable, that I imagined it better to risque the necessity of taking up my hat and withdrawing, than to remain where I had imprest constraint, if not hatred----It was with difficulty I could obtain so distant a reference to the cause as 'That allusions to family 'occurrences should be made with great

'delicacy, unless I were acquainted with all 'the reasons.' I protested, with sincerity, I was wholly ignorant of any family occurrences to which I could allude.——They seemed consoled by the declaration: and the business would have been sunk, as they wished, into oblivion, if the lady had not said, 'To 'execute philosophical plans, the master of 'the family should be a philosopher; and 'not a party in the quarrels of children.' That proved a declaration of war; the scenes of altercation and fury which had agitated the whole family, and imprisoned many of its members, were laid before me: and they had been owing to the partition of a seed cake. The charges, replies, and rejoinders; for the father and mother were parties in the cause; took up an hour: I had frequent thoughts of confessing sickness, which such conversations always give me; and departing abruptly. I was repeatedly appealed to, and my opinion requested, in vain. A lady and two gentlemen, who were also visitors, observed the same silence: and I saw it was an offence.

fence. When a general calm had taken place, I resolved to hazard an experiment: knowing I could not incur greater odium; and being rather indifferent to consequences. Two of the children had been confined by the father; and three by the mother: the father having three favorites; the mother only two. My opinion was rather in favor of the former; as he approached the nearest to the duty of a parent, to love all his children. I told him, if he would set at liberty the prisoners of the lady, I would be answerable the example would be followed; and I would settle the disputes of the children. He readily consented: she slowly followed his example; and the children were brought, very hungry, and much chagrined. The cake was produced, which they had lost by the quarrel; and which had cost them their dinner. I took the eldest into another room; and with some difficulty persuaded him to interest the mother for the youngest, a delicate little girl; and to ask permission to take her to dinner. He did it with tolerable grace: the mother was sur-

prized into new delight, and consented. I sent the five children, one by means of another; and all were ignorant of every thing, but the beneficence in which they had been engaged. The parents, who had the capacities and manners of children, were charmed with the novelty, not the reasonableness, of the method; and could not refrain contemplating the little company. A species of harmony was introduced, in a few minutes, to which they had been strangers; but I perceived, by the raptures and applauses of the parents, it would not be preserved.

When the children were brought into the parlour; the cake, the fruit, and sweetmeats, for which they usually contended, and sometimes fought, were, by my direction, distributed to one of them, by means of the other, until all were satisfied. But the parents were not capable of rendering these actions bonds of union, or principles of kindness.

In proper hands, my knowledge or experience warrants the opinion, that such a method

method of intercourse, will, not only extinguish contention; but may be employed more effectually, than emulation or ambition, in improving the understanding, and cultivating the virtues of children.

LECTURE

LECTURE XXV.

GRATITUDE AND INGRATITUDE.

I MUST hover some time on the confines of that period of education, which Rousseau bounds by the age of twelve: because it is a period, in which I have had experience; because I have not been able to change a character, or disposition, formed in it; and, as I have already hinted, it may not be in my power to communicate the pursuits and incidents of my present employment.

My engagements in education were taken up with one view; and the lectures undertaken with another. It is not easy to avail myself of the occurrences of former situations: for if recollection were no trouble, there must be difficulties in selecting facts to be given without injury. There are persons in this assembly, who know I have not offered

offered an example, or alluded to a transaction, which has not been a fact in its fundamental circumstances: and I must scrupulously adhere to the rule, whatever disadvantages may arise from it. Every person, accustomed to literary composition, may judge of the temptation to give materials in my possession, the form and ornaments of a novel. Though I have been fifteen years generally engaged with young people, I could never manage my own temper and imagination, to bear a week's confinement, in a state of the slightest or most indulgent dependance I could not, therefore, apply a system, or plan, to the compleat education of any young person. It has been, and it continues, the peculiarity of my fortune, to have applications in education, as a physician in life, when disorders have taken place: often, when the patients are in hopeless situations. This species of practice has afforded a great variety of experience; more interesting and accurate, than I might have obtained on fixed and regular plans, either as private tutor, or public preceptor. Hardly any branch of education

cation has escaped my attention: when unable, or disinclined to give assistance, I am obliged to procure it: and recommendation implying responsibility, I have hastened from the lessons of a mathematical tutor, to the exercises of Broughton; to a trial of skill with the Speaking Figure; or to receive instruction from the Learned Pig. On this account, however I may support an opinion, I will not presume to delineate a plan, to be urged or even recommended to persons, in situations very different from my own. A machine, set in motion on even ground, may not require the same conduct, as that which is plunged in the mire, or shattered by violence. I know, more than Rousseau, of the circumstances which produce polite submission, or easy indolence in private tutors: and for this reason, I do not follow his example in abusing them. Public schools are open to the observation of the world; and they are fair subjects of criticism, or animadversion. I shall not, however, allude to private or public education, but in cases which have employed my attention, or given me trouble.

Move-

Movements, in a situation like mine, would describe a labyrinth, where we must frequently recur to the same ground.

The art of instructing children, in the various provinces of literature, is not so arduous or distressing, as that of regulating their principles, or directing their manners; and their principles and manners are, with me, the instruments of their learning.

Youth brought to me, were often to each other in the condition of foreigners: their characters formed by different modifications of caprice. In their general circumstances, the members of my family were considered as equal; and they produced the laws of justice, which will be considered in future. In peculiar circumstances, they were unequal, as in age, birth, and income. These differences were so considerable and important, from indiscreet and enormous allowances of money, that a species of early and benevolent morality became necessary, to prevent profligacy.

In the neighborhood of great towns, the difficulty of beneficence, is that of sustaining ingratitude. The first disposition to charity,

attracts

attracts too great a number of claimants, to be satisfied by any bounty. Every benefit, by making one dependant, produces many enemies: and the dependant is not grateful. The youth in general were brought to me, under imputations of ingratitude from their friends; and they seldom perfc med an act of beneficence, without complaining they were treated with ingratitude. I am persuaded, parents who do not attend to these circumstances, at the early period to which I allude, suffer a worm to lodge at the roots of the virtues; and place all great or noble actions beyond the reach of their children.

Parents who insist on returns from children for acts of kindness, teach them a species of morality which may soon leave them destitute of virtue. Good offices are not to be charged to account, either secretly or openly. The vine produces its grapes; the horse runs his race; and the bee makes his honey: so should man perform his good actions.

The opinion of rewards and punishments as effectual motives to virtue, seems to have banished beneficence. I found kindness in parents to children the occasion of

perpetual

perpetual discord or complaint; and acts of good-nature to each other in my pupils, or the exercise of charity to the distressed, with the hopes of being rewarded by gratitude, had a direct tendency to render them vicious. In attempting to adjust the sentiments of parents and children on the subject, I have been considered as out of my province or office. I generally persevered in the attempt; as necessary to produce dispositions and manners of importance to the great objects of education.—The habits of those in high rank, or great opulence, are so vicious; that when they apply to a person they deem an inferior, in situations of the greatest perplexity, and are relieved in a method which no money could compensate; they consider the intercourse as an obligation. Money, with them, is an equivalent for every thing: and a family saved from perpetual dishonor or misery, by the advice of a man in lower circumstances, imagines itself acquitted by a pecuniary gratuity; and endeavours to sink the benefactor into a miserable dependant. All intercourses with my little institution, were attempted in that way: but

but my impatience at the idea was often as extravagant as their vanity; and dialogues of high humor have taken place on the subject. All were for commencing the connection at a moderate price; and exercising generosity on the event. My reply was, 'You come to 'me, as to a moral surgeon. If I endeavor to remove fractures and distortions in 'your families, I will be paid according to 'my, not your, estimate, of the attempt; and will have no intercourse of obligation'.—— At these words many have declined all intercourse: some have abruptly and passionately departed.

In the sciences and arts, we should easily obtain our ends, if the instruments to be used were not liable to irregularities. We might exactly divide time, or ascertain situations and distances on the earth and sea; if the constituent parts of machines were not affected by climate and weather, or rendered defective by use. It is thus in morals: there would be little difficulty in ascertaining duties with precision; or in pointing out the exact line on which we should proceed, if the ingredients of dispositions and characters

were

were not liable to irregularities and defects. The obligations of truth and justice may be delineated, with considerable accuracy, as right angles may be drawn without error: but those of gratitude vary indefinitely; and it is difficult to comprehend them in any description.

Gratitude is the affection produced in us by benefits; and the object is the benefactor. It differs from love, which seeks possession. It differs from friendship, which must imply equality. In the distinct affection of gratitude, there is a sense of obligation; sometimes of inferiority. Love and friendship may be produced, or may be heightened, by gratitude; but the parties must be, alternately, benefited and benefactors. If generosity be confined to one of the parties, and obligation to the other; neither love nor friendship can be produced. The person obliging, may exercise warm or affectionate generosity, and denominate it friendship, or love: and the person obliged, may feel emotions of gratitude, or have attachments to a benefactor; which we are not to wonder he should

mistake for the same passions. But though beneficence, generosity, and gratitude, may produce friendship, or love; when the persons concerned have the skill, or happiness, to render benefits and obligations mutual; they should be distinguished; as elements, from the result of their union; or ingredients, from the matters produced by compounding them.

Distinctions of this kind cannot be too accurately made, by those who superintend the education of young people. False wit, and ignorant impertinence, have directed sallies against nice distinctions, or splitting metaphysical hairs. In the business before us, it is not possible, distinctions should be too nice; or that things which have divisions, should be marked or specified with too much accuracy. If in pharmacy or physic, the knowledge of medicinal qualities or properties cannot be too intimate;---how much more in education or philosophy, the pharmacy and physic of the mind; should the precise nature of the passions, or the lines which bound and separate them, be justly and clearly defined! The state of

physic,

physic, before chemistry became her handmaid; was similar to that of education and morality, before philosophy penetrated the clouds that enveloped them. Impostors vended nostrums for the body: astrologers and priests vended ceremonies and charms for the mind. All means which gradually entered the habit: all things beneath miracles; were despised. The imposture was carried too far: or destroyed itself; as all imposture will, in time. Physic became experimental and rational: and chemistry its school. Chemistry is the science of distinctions: and the importance of ascertaining the nature or effects of medical ingredients, is too obvious and important to be disputed. In education, where alone, perhaps, the rudiments of moral philosophy are to be learnt with certainty; a species of intellectual chemistry must be of greater importance. If it be adviseable to determine the quality of a medicine, which may remove obstructions or pains in our bodies: how much more, to understand the nature of those passions, affections, and habits, on which the happiness of our minds,

as well as the health of our bodies, may depend!

Persons, not very accurate in observations, may perceive the importance of this truth, in obvious instances. It is usual for men and women, of unequal circumstances, to be united in marriage. The treaty may be conducted in such a manner, as to shew high generosity: the man may lay his fortune at the feet of his mistress, who has none; and she may think herself obliged, or cherish warm sentiments of gratitude. We wonder, such persons become unhappy; being ignorant of the philosophical chemistry I have hinted at: not perceiving, the smallest error in the nature of our affections will have that consequence. They entered a state, in which mutual love only can subside into that patient, permanent, but peculiar friendship, which constitutes conjugal happiness. This is an affection, extremely different from unbounded generosity, or the warmest gratitude.

It is of peculiar importance in education, we should perfectly comprehend the distinct offices and effects of the passions: for we never mistake or confound them with impunity.

punity. Complacence will not answer the end of truth; private honesty will not serve the purposes of public patriotism: and generosity or gratitude, on the first difficulties, will be easily distinguished from mutual friendship, or conjugal love.

There is hardly any source of misery so abundant, as misapprehension of the affections we act upon; or an opinion, that one passion may be substituted for another. All systems of insincerity or hypocrisy are supported by this error: and we may pronounce it, the general occasion of unhappiness in human life.---But I must not dwell on a subject, which I mean to discuss in a separate lecture. The single circumstance I would impress on your minds is, that in education, if philosophy is to wrest the rod out of the hands of tyranny, distinctions cannot be made with too much attention or anxiety.

In the construction of the human frame; or in the tendencies and offices, of which it is susceptible; nature has distinguished gratitude and ingratitude from the other virtues and vices: and their immediate occasion is inequality of circumstances. The

gratitude of mutual friends, is owing to benefits, from temporary advantages. To perpetuate friendship, similar advantages should be alternately enjoyed: for if the person benefited, is never the benefactor, he becomes ungrateful by the pressure of obligation; and the friendship is dissolved.

Gratitude is a sense of obligation; combined with esteem of the benevolence or generosity, with which we have been relieved or assisted. This is not an early affection in children: it is seldom formed but in those of good parents; and it is the produce of some time or reflection. It is an effect of beneficence so natural, that the obligations of it on children, are generally acknowledged; and filial ingratitude deemed infamous. The warmest advocates of selfishness have made room for this virtue: and while they insist, that man does every thing for himself; they allow, that selfishness obliges him to be grateful.

But though the duty be natural, clear, and readily acknowledged: no vice is so much complained of in life; no misfortune so frequently lamented in families, as ingratitude.

 This

This may not be a subject of wonder, when we have attended to the principles, views, and conduct of the persons, who confer benefits or receive them.

There is no art so delicate, as that of conferring obligations; and, in this respect, there is no duty so difficult as that of a parent. That a kind action may cherish permanent affection; it is necessary, not only it should be unsolicited, voluntary, and proceed from benevolent desire to promote happiness: but that the satisfaction or pleasure proposed, should be as much to the person who confers, as to the person who receives the benefit. Parents, who are ever extorting acknowledgements, under the idea of complaisance; or complaining of fatigues and sufferings in their attentions to children, are gradually hardening their hearts against every impression of beneficence. A good action, particularly in parental situtions, should appear like the emanation of light from the sun. It should involve in itself its own motive, and its own end. This may appear a romantic strain of goodness: but it is absolutely necessary, to soften the awe of power on deli-

cate sensibility; and to avoid hurting or alienating those minds we wish to serve, or to attach. It is often the fate of parents, as it is generally that of the rich and powerful, while they bestow favors they commit injuries; and where they expect gratitude they find detestation----In friendship, or in love, mutual benefits and obligations are perpetual causes of pleasure. In the common relations or intercourses of life, they are frequently the occasions of dissention and hatred: because it is difficult for those who possess power, to avoid all insolent display of it; or to rise into that pure benevolence, humanity, and generosity, which can render a benefit tolerable. There is some thing like a general sentiment among men, that all the works of God are done in wisdom, and all his creatures designed to be happy. If, by the innocent debility of infancy; if, by accident, misfortune, or guilt, one is committed to the power of the other; he has a right to assistance, justice, and humanity. This would be the case, if parents were united on proper principles; or if power, and riches were the rewards of superior merit. But

while

while young people are united from motives the most unjustifiable; while stations, influence, and fortunes, are obtained by vices:—parents appear to their children, and the rich are considered by inferiors, as exercising usurped or unnatural power. This is wretched ground for the exercise of domestic affections or moral duties. It is that, where we find parents and children, the great and the little, the rich and the poor, occupied by mutual upbraidings, on tyranny and ingratitude.

The general intercourse of parents and children, in my small institution, was that of benefits and obligations; and gratitude or ingratitude was among the first moral objects, to which I was obliged to direct my attention. It would be of little service to relate the attempts I made, to remove complaints on these subjects; because they proved ineffectual: and they were erroneous in their principles. In the commencement of my undertaking, I endeavored to effect my purposes by reasoning or advice; and to a person of my views, no means could have been more useless. Some of the children

dren brought with them considerable sums of money: and great numbers of young people are ruined by a customary species of generosity in relations. It gave me no concern the money should be thrown away, in purchasing articles at five hundred times their value: but when intrigues were carried on, or instruments purchased, who defeated my vigilance and care; I endeavored to divert the pernicious wealth into beneficent channels. I surprized them with the view of families in misery; and unloaded their pockets by the first impressions. But they employed humanity, as the pretence for raising supplies; and their wealth, and my vexation, would have accumulated, if I had not directed them into a plan of regular beneficence, which would require all their revenues.---These were the first duties respecting the community, on which they made an attempt; for it was only an attempt. Many distressed persons, and some families, were regularly relieved by their humanity: but in this town, or its neighbourhood, poverty is generally allied with the most dreadful vices; and I could not always prevent

vent them from abhorring the objects of their charity. The opinion of their beneficence produced multitudes of claimants: when they lessened the portion of one, to assist another, they lost the gratitude of all; and I really doubt, whether the trouble I took, was of service to them. Such a plan, in the country, might have had good effects on the children and the neighborhood: but here, the execution of it would have required all my thoughts and time; and I was not at liberty to devote them. I therefore could never adjust, to my own satisfaction, the sentiments of the parents or children, on this part of the subject of gratitude and ingratitude.

Out of the boundaries of families, or the connections of friendship and love, where benefits and obligations are mutual gratifications; it is uncommon to find sentiments of gratitude. Men have so many reasons for pretending to do good, besides those which should influence them: they have so many pretences for seeking assistance, besides the actual want of it; that a suspicion of imposture prevails, and all ideas of benefit

or

or obligation obtain little credit. If a man performs a good action, to gratify his vanity, or serve his interest: he has no claims on gratitude. He hurts the pride, or insults the understanding of his inferior; and he should not expect either affection or esteem.

When none of these causes affect the manner of bestowing obligations; when we have obtained power by meritorious means; and are impelled to acts of beneficence by pure principles:---if those acts be not directed by prudence, they will produce ingratitude.

It may not always be the part of virtue to relieve distress; and young people have no other idea of charity. It is beneficial, when the distressed person has lost the capacity of relieving himself; or when he wants assistance to recover that capacity. A disposition to industry, struggling with difficulties; not meer wretchedness; is the proper object of beneficence. For, if we relieve men, who shew no disposition to assist themselves; we procure dependants, who indolently sink into wretchedness, in confidence of relief. Gratitude is not the produce of such a soil.

Goodness, or beneficence, allied to inexperience, are the common resources of hypocrisy or insincerity. The young men, when left to themselves, were generally the dupes of impostors. Real virtue, in any distress, is silent and reserved. Its pride is reluctant in owing obligations; and it seems to have a consciousness of shame, in not preventing the necessity. Virtue hardly ever seeks relief: but hypocrisy puts on her garb, and misleads the steps of beneficence. Good men are astonished at finding dependants ungrateful: they ought to be ashamed, for not distinguishing virtue from hypocrisy. Hypocrites are the sieves of the Danaids: all benefits conferred on them are without effect.

We produce ingratitude in those we assist; not only by mortifying their pride, exciting envy, encouraging idleness and insincerity: but meerly by supporting them with liberality. The first effect of beneficence is to relax industry. The distressed person considers himself in patronage: like dependants on government, he pleads incapacity from indulgence; and claims the continuance of favors,

favors, which are become necessary to his existence. Princes and ministers will inform us, what species of gratitude may be expected from such dependants. Where this is not the case: where men may be disposed to preserve ideas of goodness and obligation; they are destroyed by indiscreet profusion, to which young people are peculiarly liable. It is usual to render persons dishonest, by trusting them with large sums of money: many have been made ungrateful, by benefits they could neither acknowledge or return. The resource of such persons is obloquy or enmity; and no enemy is so rancorous, as a worthless wretch, who has been too much obliged.

There is fashion in morals, as well as in dress. In the domestic regulations of a neighboring nation, from which fashions are imported; a sentimental species of charity is recommended in the education of children. The feodal habits prevail in France, in a greater degree than in England: and there is a species of charity, necessary to great families, which would be here useless or per-

pernicious. French manners cannot be adopted like French dresses.

If the pupils I refer to, had been in the country, I might have introduced an early beneficence, which would have saved trouble from the use of money, or gratified their parents, by imitating France. In London, and its neighborhood, all our attempts were fruitless.

LECTURE

LECTURE XXVI.

DISCONTENT.

Κηλεα μιν τ' ειδηι', υπειρονα δ' ουκ ειδυιαν. Hom.

And if she hapt of any good to hear,
That had to any happily betid;
Then would she inly fret, and grieve, and tear
Her flesh for felness, which she inward hid:
But if she ever heard of any ill that any did,
Or harm that any had: then would she make
Great chear, like one unto a banquet bid;
And in another's loss great pleasure take,
As she had got thereby, and gained a great stake.

Spenser, B. 5. C. 12.

IN young people of rank and fortune, froward caprice, which makes them drop one object to obtain another, I observed to be a common occasion of their ignorance and perpetual discontent. It was necessary to remove that foible, or to give up the hopes of an easy and regular progress in learning. By the indolence or indulgence of those who had

had been about them, all the youth I have attempted to assist, were in the habit of sacrificing present pursuits or enjoyments, to an impatience of rest or attention; of moving rapidly through a circle of expectations and hopes, from which they sunk into ridiculous vexation, or intolerable weariness. These dispositions are known, by an invariable enquiry on the commencement of every undertaking, 'What shall we do next?' If the impertinent curiosity be gratified, and the attention can be fixed on any thing; it must be transferred from present to future pursuits, and all instruction or trouble lost: if it be not, fretful impatience may be as unfavorable to learning.

Parents, who thought fit to attend to representations on the subject, and attempted a change of conduct at home, were often disappointed; the children assuming an appearance of inactivity, to which they had stronger objections than to frowardness or caprice.

To fix on that point, where the same principle leads directly to virtue, or deviates insensibly into vice, is of the utmost impor-

tance in education. The spirit which prompts us to view the defects of our minds, or the inconveniencies of our situations, with a desire to remove them; may be similar to that which renders us insatiable amidst ample gratifications, or discontented while difficulties remain unmoved, or objects unacquired. All industry would be suspended; all great designs dropped, if men were always satisfied with their situations, and had no desire of altering or improving them. But when the utmost success of attention, industry, or ambition, will not afford that satisfaction called content; the condition of man is truly and perpetually miserable: and to this condition youth are destined, by the general customs of opulent families. The difference between the satisfaction, which destroys industry, or produces indolence; and that denominated content; which is consistent with active and enterprizing ambition; is the difference of virtue and vice, or of happiness and misery. I mention the circumstance, as it was the objection to my attempts to render young persons content, that they became indolent; and were likely

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to disappoint all private views, or public expectations concerning them. But the objection was urged, from ignorance of the nature of content, or satisfaction in our present condition and pursuits.

This virtue, like the order of the heavenly bodies, is owing to the harmonious effect of two forces, acting in different directions. The beautiful orbits of the planets are generated by the accurate proportion of the force, which would fix them to a general centre; and of that which would project them in various directions, in the regions of indefinite space. The virtue of contentment is formed by the disposition of the mind, to fix in its situation; harmonized with an opposite influence, which would perpetually move it from circumstance to circumstance: and though it may admit of its being easy or happy, will not suffer it to be at rest. The proportion in the impulses of these different principles, is difficult to be adjusted. Where the springs of action are few, coarse, and clumsy; they may be easily discerned and managed. The acquisition or enjoyment is so little, and the sensibility so blunt,

that the variations they admit of, will not agitate that torpid quietness, or bare satisfaction, which must be the contentment of such a mind. It is in proportion to the heavenly fire infused into the frame; to the impetuosity of its motions; or the number and delicacy of its principles or springs; that we find difficulties in securing their coincidence and harmony. Dull or stupid children, are easily rendered content: children formed for enjoyment, as well as to charm others, are easily deranged; and if not under proper management, are generally unhappy.

It may be said, this is owing to the necessity they are under, of obtaining a larger quantity of enjoyment than others. But the quantity necessary, holds the same proportion to their capacities, as the dull satisfaction of other children, to their sensibility and understandings. A complicated, exquisite instrument, is capable of expressing its sounds, with as much certainty and truth, as a wretched flute of Otaheite, blown by the nostrils of a savage. But the skill in the management, or the art of producing their

their effects, is extremely different. Something similar, if we may compare small with great things, is the difference in the offices of that understanding, which directs the motions of a heart barely alive; barely sensible: and that which adjusts movements, in an exquisite frame, to which the progress of time is tedious, or that of lightening slow. Errors are discoverable in young people, in proportion to the excellence of their organization; to the number and vivacity of their passions: and in that proportion is the difficulty of managing them. An understanding, which may guide a few sluggish passions to their proper gratification; would have the same effect on higher and more impetuous dispositions, as the hand of Phaeton on the fiery coursers of the sun. In communities, therefore, where the system of education is not calculated to proportion the information to the nature and strength of the passions; the most excellent capacities or dispositions may be the most irregular, mischievous, and wretched. There may be causes, which improve our sensibility and affections; while our understandings re-

main feeble, without foresight or without authority. The school of misfortune may teach wisdom; but it may come too late. No persons can be more sensible of the consequences of imprudence, than those who never prevent their effects. But this experience is not wisdom; and seldom teaches it. Persons who are wholly guided by passions: who never see a misfortune, until it has overtaken them: are as much out of the road of pleasure, as of virtue. The understanding acts in the wrong place: for instead of classing early incidents, so as to distinguish right and wrong by a glance of the mind; it is obliged to render every circumstance the subject of a new experiment: instead of habitually pointing to the path of happiness, it continues dormant until some passion has taken a wrong direction; and when the man is involved in misery, it brings additional regret, by discovering the folly it should have prevented. The art of cultivating and directing the understanding to this employment, is one of the mysteries of a manly and rational education. It is to be done by experiments, not by precepts;

and the methods of suiting experiments to the situations of young people, cannot be easily described, even in such compositions as the present Lectures.

The difficulty, in all cases I have known, has been to substitute one species of activity for another. The actions of children, like those of machines, may be easily checked; and indolence or stupidity may succeed. It requires sagacity and address, to substitute industry for meer activity; or rather to direct the impetuosity of youth into an useful channel. If I were to relate attempts and disappointments on the subject, I might sink myself too much in your opinion, for the design or interest of the Lectures. There are general principles in this, as in every case: and I conclude from experience, they may all be applicable. But I have been so frequently disappointed in their application, that I always undertake with apprehension and reluctance, to assist a person, either in youth or age, whose attention is frittered into imperceptible atoms, on all imaginable objects; or who is ever in

the act of passing from present to future enquiries.

Lord Chesterfield has insisted strongly on the necessity of attention, in the intercourses of politeness. Helvetius, with whose profound observations, the impertinencies of Lord Chesterfield should not be mentioned; points out attention, as the principle of genius, and the great object of education. It should be a maxim, in the cultivation of talents, that a child fully attend to the present object, or to what is said concerning it: but the maxim cannot be enforced by authority. To correct the habits that prevent this attention, the slight curiosity of the child must be instantly disappointed. If that induce him to recur to the question, you may soon render him sensible of his error; but you may be some time removing the habit. If he should not attend to the disappointment, or proceed to other enquiries; you must proceed in vexatiously declining any gratification, until his attention be rouzed. It will then be necessary, to trace the wild steps he has taken; at which he will either laugh

laugh, or fret, according to his disposition; and your measures must depend on the symptom. However it be, you will find yourselves entangled in situations that may exercise your patience; and where impatience will totally defeat your designs.

This species of attention, is so much the characteristic of good talents, that I do not recollect an instance, in late transactions, where I have failed to estimate my trouble, by the first conversation on the method I proposed to pursue.---In young people, attention may be obtained and fixed as a habit---but I have not had sufficient experience, to give a variety of rules or examples, on which I would wish you to depend. In persons who seek assistance, late in life, I fear inattention has no remedy; or that it has none, to which, they can be expected to submit. Without the removal, or correction of it, both in youth and age; nothing can be more absurd, or hopeless, than a rational plan of education.

It is easy to see, when our attention passes too rapidly from object to object, all things are uninteresting; our affections are

dormant;

dormant; and we lose inestimably in point of pleasure. All irregular motions are at the expence of relative principles; and succeeded by confusion or regret. The mind, however, may have unexpected intervals of enjoyment; and those intervals may support its hopes or perpetuate its errors. I have been reprehended for attempting to reduce sprightly genius into method; because enjoyments were scattered among its errors, as beautiful spots in the intricacies of a wilderness. An exquisite instrument out of tune, may yield passages of great effect; and exquisite faculties in disorder, may have moments of brilliant thought, or of great pleasure. But what a taste, to be content with instruments producing pleasing tones at hazard, amidst dissonance or discord! What a moral taste, to snatch pleasures like brands from the flames:---to suffer the mind, the most delicate combination of principles, to become irregular, or disorderly, because some of its accidental exertions may possibly give pleasure!

Young persons should be accustomed to do every thing with good intention, and in the

the best manner. This will annex satisfaction or interest to every act; and will be a better security for improvement, than emulation. Emulation is allied to envy: it converts the situations of life into lists of contention; and renders men competitor sin virtue as well as in wisdom. Competition with others seems to change the nature of virtuous action; competition, with ourselves, or the habit of gradual improvement, has no such effect. We never envy our own improvement; and our satisfaction is unalloyed with odious or tormenting passions.

What connection there may be between the desultory disposition now under consideration, and that of envy, I am not able to ascertain--but they never appeared asunder. If the youth possessed talents, or had made some improvements, they seemed dissatisfied, that others had been equally happy; though not permitted to enter into competitions. With such dispositions, they were as far from the easy and rational road of improvement, as from that of satisfaction, or content. For even in our peaceable institution, many equalled or excelled them. In

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the world, there were persons ready to enter into competitions; to dispute, or deny their claims: perhaps, to load them with injuries, or treat them with contempt.

Indeed this, as well as every disposition, is to be regulated with a view to the occurrences of life. The hill of science does not present objects so brilliant and captivating, as that of ambition. The gradations to the utmost summit of glory, are numerous as the candidates who possess them. But while one is beyond the reach, of a man meerly ambitious, he is unhappy. His language may be, 'let me move to the next rank, 'and I shall be satisfied.' On stepping into it, he finds himself like the traveller on the Alps: on one summit, he sees another; renews his labor, his anxiety, and his disappointment.

The habit of dwelling on present objects, is not only the occasion of improvement, but of a species of satisfaction, or content, without which, fortunate incidents may be lost. That habit alone will render any of the paths of life pleasant; while it may admit of activity to pursue it to the utmost.

most. But a desultory, or restless disposition, accompanied with envy or discontent; will rob us of the pleasure of acquiring honor, and embitter the possession of it. For while another has a larger share, or partakes with us; our peace is interrupted.

In the pursuit of riches, the case is the same. When wants and conveniences are supplied; when we have provided for immediate connections----we are at a distance from satisfaction, while there is a possibility of amassing wealth; or while any acquaintance are deemed more opulent.

In pleasure, this spirit of pursuit, of incessant desire, and of eager monopoly, is productive of enormous vices. A man of pleasure, soon becomes a stranger to all satisfaction, or happiness. Pleasure is the most delicate, the most refined, the most volatile of all possessions. Every thing affects it; and the breath of vice, changes its nature. The desire of procuring it, in quantities too large, or in varieties too great, converts it into torment or disgust. The man of pleasure, however, spends his time

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in pursuit, not in possession; and hardly any being can be more unhappy. All acquisitions are of no avail, while an object remains unpossessed; which he imagines may administer gratification.

I am induced, to dwell on these general observations; because I have traced the conduct of young men, whose dissipated and inattentive habits I bestowed some pains upon, with very little effect. Their wishes have been provided for, in those which are deemed the great, and general purposes of life.

The ambition of one of them is gratified in respect to rank and situation; but he is at this time, a wretch: he has injured an inferior, who has dared to resent it; and he will consume years in misery, seeking to be revenged; or to exchange his feelings with a man, who will never regard him but with resentment or contempt.

Another has acquired riches, by a series of fortunate incidents, far beyond his capacity of enjoyment; and he has lately received the most pointed mortification: I should not be sorry it were to terminate in

public

public dishonor; for attempting to rob the widow of her small inheritance; and the orphan, of the scanty morsel left him by beneficence.

The third is a man of pleasure: and when the lines of our movements unavoidably meet, an unpremeditated scene of petty hypocrisy takes place. He once entrusted me, in what he called confidence, with his situation or views; though he had not seen me in some years, and must have supposed I had no esteem for him. With a handsome person, if such can be imagined without great intelligence and goodness; with a figure well-proportioned, great assurance, great volubility, and a good fortune; he succeeds with the ladies: and he multiplies, by his tongue, the victories of his accomplishments. He complained of being cloyed with gratifications; and protested, that disgust would effect, what philosophy might long attempt in vain. I professed an indifference about the event, which deceived him; and he gave me hints of a design, which I should never have imagined as a pursuit of pleasure, to any thing but a fiend. To gratify

gratify a slight pique, a family was to be robbed of its dearest treasure; and a dagger, poisoned with infamy, plunged into the hearts of parents, who had shewn him civility and kindness: to obtain what he gloried in the thoughts of immediately throwing away with indifference. Though I did not believe the story; by a fortunate and unexpected concurrence of incidents, that information prevented the execution of the design: and he had the inexpressible mortification to learn, that a man, whose inferiority he affected to be such, as to make his eyes ache in looking down on him, had the insolence to disbelieve his gasconade; and to disappoint his villany, when informed of it by another.

When these gentlemen were under my direction, their vices were in the shell; and they were called innocent inattentions, or venial caprices. They are now full-grown harpies: and those parents or friends, who would not concur in their suppression, must endure the consequences.

LECTURE

LECTURE XXVII.

INDUSTRY.

PART I.

Qui cupit optatam cursu contingere metam
Multa tulit fecitque puer, sudavit & alsit.
Hor. de Art. Poet. V. 412.

THERE is no habit or faculty of the mind, more important than application or industry; and our happiness depends greatly on its direction. When heavy, ill-constructed bodies, or great degrees of ignorance, have produced inaction or indolence; they have been deemed misfortunes. The great object of a wise education is, to favor and assist the human constitution, in its tendencies to activity. Though the Gods have been imagined to derive felicity from repose, or eternal rest; experience and reason prove, that such a state would be un-

suitable to the human mind; whose happiness is in actual, not in negative enjoyments. Rest is grateful, as the interval of misery or fatigue; and the idea of Heaven, as a place of eternal rest, either to gods or men, must have been formed by persons, harrassed by labor, vice, or misery; and whose situations had not admitted higher conceptions of happiness, than were afforded by intervals of suffering. The state of men has been often such: they have been subjected to governments, religions, customs, and manners, so absurd or injurious; and the world has been rendered to them so truly 'a vale of tears;' it is not wonderful, melancholy doctrines should have obtained credit. Our hearts daily bleed at instances of affectionate dispositions, forced by prejudice or folly into situations, where their excellence is their wretchedness; where sensibility, the natural source of bliss, is tortured by injuries; and all hope of virtuous enjoyment is excluded. On a cursory view of communities, how preposterously, how imprudently employed! They are formed and actuated by principles or laws, originating in stratagems, to injure

an enemy, or to deceive a friend. This chicane, politicians denominate wisdom. The time may arrive, when its artifices will be contemned: when the enormous and complicated masses of mischievous oppression, now called political constitutions, will be annihilated. In the general chaos of institutions, systems, laws, and customs; superstition, like the Hydra, rears her numerous and ghastly heads: heightens the horrors of slaves, by imaginary apprehensions; or breaks their spirits to the heaviest yoke of despotism.—Is it wonderful, in situations where intervals of sorrow, and respite of punishment, constitute enjoyment; men should imagine happiness to consist in repose; or be induced to consider heaven as a place of eternal rest?

Without extending our views to the general condition of political states; let us listen to the sighs of our neighbors, daily sacrificed to false principles: we shall find them the sighs of despair; that pleasures are sought, only as interruptions to general feelings; that they long for quietness; and that the charm of the word happi-

ness, is that of repose. Thus errors in first principles; either of morals, religion, or government; essentially affect our ideas: and induce us to 'put bitter for sweet, or light for darkness.'

Since the revival of letters, reason has appeared, as the sun in the dawn of a long and promising day. Our plans or institutions are the fleeting shadows of lingering darkness. The rays of truth illumine our errors, just as we perceive they are involving us in ruin.

We seem to be approaching the pleasing splendor of intellectual day. Poetry has been strangled by criticism; superstition, fanaticism, and bigotry, have torn up the ground on which they contended; the sciences, by recurring to nature, have detected false principles: and reason comes, too late for us perhaps, to delineate the interests of men. This, however, is the period of patriotism. We may not have abilities or vigor, to recur to first principles, or to exchange them; but we may leave lessons to future ages, to prevent evils, which cannot be remedied.

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It is owing to errors in the principles of our morals and governments, that circumstances render the proper exercise of our powers painful; or that suspension of activity should be the definition of pleasure. This is the case in all unnatural situations. Education or habit may accommodate; but the tendencies of nature, like the forces of gravitation, cannot be impeded, without inconvenience and injury. As the activity of the body, from the nature of its construction, is the cause of its health and enjoyment: so is the industry of the mind; the understanding and affections, deriving happiness from exercise, not from rest. But such restraints may be imposed: or they may be required to act in such directions; that every movement of body or mind, may be violent and fatiguing. In conditions suggested by nature, the mind derives vigor and enjoyment from activity: in those occasioned by prevailing governments or customs, its movements are forced into wrong directions; all action is unpleasant effort, meer duty, fatiguing or harrassing to every faculty;

and its relief or enjoyment must be in repose.

We find these observations supported by facts. In those unhappy regions, where the genuine spirit of piracy, under various commercial denominations, has fixed the hostile standards of Britons; or led them to deeds of ferocious avarice, which history will record to their infamy: the concurrence of unfortunate circumstances, have rendered the people the victims of despotism. The cause, even by the immortal Montesquieu, is stated to delude. He assigns climate; not as favoring the encroachments of tyranny, but necessarily producing it. It would be as reasonable to affirm, with the votaries of superstition, that the Deity created Satan to perplex the world; as that nature, by the influence of climate, or any necessary effect, should produce despotic princes, or arbitrary governments. However, we find the inhabitants of extensive regions, in the soft and luxuriant lap of nature, indisposed to reach its gifts; enemies to activity; and ever sighing for repose. It is an eastern proverb, perhaps

haps a doctrine of religion, that 'it is better 'to sit, than to walk; to lie down, than to 'sit; to sleep, than to awake; and to die, 'than to live.' This is not the language of nature, produced by their climate: it is that of ignorance or wretchedness, to be produced in any climate, by despotism and superstition. They break every natural or virtuous spring of action; reduce man to a situation, where he can be actuated only by fear, and his existence must be a burden. In other regions or societies, as civil and religious tyranny yield to the tendencies or rights of nature; we find men gradually assuming a taste for the use of their powers. Being allowed to employ them, not wholly as slaves to profligate power; they feel themselves approaching to natural or happy situations; and disposed to active enjoyment. Philosophers, who see into nature, through the institutions of artifice and folly have endeavored to establish as maxims—that liberty is necessary to the vigorous exertion of the human powers: that men are more active, industrious, happy, and more useful, when they are not scourged by the

instruments of tyranny, or harassed by the spectres of superstition:---in short that, to the individual as well as the society, a natural, is preferable to an unnatural state. These maxims, rational and evident as they are, have not yet been admitted in Europe: they would prove fatal to all its political and civil constitutions.

They are maintained, with immortal credit, in the works of the greatest men the world has produced: the voice of philosophy is heard where it cannot be obeyed; and the sentiments of wisdom will prevail, when the present vicious systems, and their supporters, are sunk into oblivion, or infamy.--It is in the ideas, or views of enlightened and benevolent philosophers; not in the practice of splendid, but fraudulent politicians, we are to discover the purposes, either of domestic or political institutions. Philosophy will inform us, in language truly inspired because immediately suggested by humanity; that men, in the exercise of their activity and virtue, are entitled, not meerly to necessary support, but to all the blessings of social and civil life. The practice of politicians

liticians will indicate, that men are born to be hewers of wood and drawers of water, at the pleasure of a few of their species; distinguished from them by superior audacity, or superior wickedness.

In an age of moral and political imbecility, tolerating such pretensions; when ignorance or credulity in the people, is the basis of the most improved constitutions; the light of philosophy, enables us to distinguish the purposes for which the faculties of men are calculated, from those which they are obliged to execute. But this distinction is not understood, by sufficient numbers to affect the general opinion. If the people felt their power, or understood the mode of using it, tyrants and impostors would vanish at their breath; human life would become a scene of virtuous action: and a place of indolence, inactivity, or rest, here, or hereafter, would not be the object of hope or desire.

These observations may appear extraordinary, in a lecture on education. But it should be considered, it may be extremely difficult to obtain the benefits of instruction,

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in becoming virtuous and happy, under vicious governments. In proportion to the prevalence of slavery, is the aversion to industry; and it must be labor lost to suggest inducements to activity, for the gratification or emolument of tyrannical masters. Men must call their persons and property their own; or not be exhorted to industry.—We see the truth, I insist upon, affectingly exemplified by familiar instances in domestic life; where it is usual for a woman to lose her liberty, as it is for men in political states. The forced exercise of reluctant affections, and the tardy practice of duties performed, because not to be avoided, make her life not only irksome but of little advantage to her possessor. Set the same person at liberty; let her be led into domestic connections by her own judgment or affection; you will not hear of fatigue in her duties, or weariness of her life: indolence and reluctance will be exchanged for industry and alacrity; and her invention or talents, in conferring happiness, will be astonishing. It is so with youth in education; it is so with men in society; it is so with all the works of nature:

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they must be permitted to take their situations, and to operate as reason directs; or they will not effect useful purposes.

I do not mean, that our political circumstances will not admit of industry. Though evident and numerous remains of tyranny and superstition might be pointed out, in public constitutions or customs; though men and women may be found, in situations where they cannot perform their duties with pleasure:—these things are offensive spots, on ground considerably laid open, and admitting of advantageous cultivation.

Though, on being advised to industry, some may tell us, they have no inducement; that, under the necessity of acting dishonestly, they must act with reluctance; or that they have no prospect, but of splendid misery, purchased by prostitution:—though others may say, they have been forced by education or laws, into situations, where duty is burthensome and dishonorable; that they are yoked in their families, like cattle in teams; or bound with the wanton cruelty, which made a despot chain living to dead bodies: that in business or trade, they are seduced

seduced into practices they disapprove; and in religion, or morality, habits are at war with principles;---on the whole, that as members of society, they must be at variance with those around them; or they must support public principles, which are either problematical, or an actual dishonor to humanity;---though this be the case, we should be ungrateful to those patriotic ancestors, who have sacrificed their lives to our interests; we should be unworthy the benefits of that philosophy, of that spirit of freedom, which have been cherished with hazard and expence among us,---if we were not to acknowledge, that in many situations, we may act with effect, as wise and virtuous men. When this is not the case, it is our duty to struggle with difficulties, or to remove impediments.

'The fatigues of hunting, discourage not 'the hunters; because they hope to take 'the game: and what they take, though 'they deem it a reward, may be of little 'value. Ought they not, who labor to gain 'the friendship of good men; to surmount 'their enemies; to render themselves capa-'ble of governing their families, and serv-

'ing

'ing their country? Ought they not chear-
'fully to submit to the trouble of rendering
'themselves content, satisfied with them-
'selves, and esteemed by others? To prove,
'it may be useful to impose labor on our-
'selves, it is a maxim with those who in-
'struct youth, that exercises, easily per-
'formed in first attempts, are not likely to
'form the body well, or to imprint in the
'mind any considerable knowledge: but
'those that require patience, application,
'labor, prepare it for illustrious actions.
'This is the opinion of good judges.'

Vice embraces us with open arms;
Is won with ease, too lavish of her charms:
Virtue, more coy, by order of the Gods,
On mountains hard to climb,
Has fix'd her calm abodes.
A rocky rough ascent th' access denies;
And horrid are the paths to virtuous joys.
But he who bravely gains the mountain's height,
Finds blissful plains his labors to requite;
And drowns past cares in floods of new delight.

LECTURE

LECTURE XXVIII.

INDUSTRY.

PART II.

WE have considered the general discouragements to industry. Indolence is so far from being natural; a state of repose so far from the most desireable;---that we do not recur to them, but from ignorance of the use of our powers; from fatigue or injury, in the unnatural exertion of them; or from the necessity of recruiting our spirits and strength. The disposition to activity, or to the use of our faculties and time, is always evident in healthy children; and that savages become indolent, as they become men, is owing to moral causes. They are seldom actuated by motives; and waste their time in sleep. In conditions of civilization, activity is restrained,

strained, where men are not permitted to act for themselves. Tyranny and superstition, by sinking the people into slavery, render them indolent or slothful. To be industrious, men should conceive themselves free: and as we indulge the opinion in England, the virtue may be considered by us, as it arises from nature.

It is the first duty, and the highest interest of man, to obtain for himself, for those who are connected with him, for the society in which he lives, the greatest variety of real happiness. Whatever gloomy superstition may suggest, these are the purposes, for which all men actually live. To be happy, and to render others happy, is the whole duty of man: his sensibility, his affections, his reason, are all formed to produce these effects. The first general view of morality to a child, is, that by the improvement of his talents, he may be prepared for pleasing affections and virtues. This opens the field of industry, in which all men may be occupied. But as the situations of individuals may differ; as general effects may be the produce of distinct exertions, in various directions

rections of duty, the reasons for industry may be different in different situations.

In the first periods of life, the activity of children should be directed to the various uses of their limbs: by a comprehensive method of acquiring simple ideas; by rural, mechanical, moral and political exercises; they should be gradually prepared to act with ease the parts of men; to hold, with utility and honor, their respective ranks in the community. They should be formed to industry, in early periods, for reasons of the utmost importance.

The habit of it, cannot too soon be fixed. The periods of human life are marked by nature; and inconvenience must arise, if their duties be not discharged in appropriated seasons. As a person, not taught to walk in infancy, would be obliged to learn at a period destined for other employments; or never have the proper use of his limbs: he who enters human life, without being prepared; who appears in any rank, undertakes any office or employment, for which he is not prepared by education; must be prevented from doing his duty, or do it im-

imperfectly and ineffectually, by having his mind employed at the same time, by matters so different as the actual discharge of an obligation, and learning the method in which it ought to be discharged.

The effect of industry here, is of the first importance: for remissness or negligence may have consequences never to be removed. There seems to be a persuasion of this kind in the minds of all men; for if any thing be an universal opinion, it is the necessity or importance of education. But the opinion has more the character of sentiment, than of reason; and like every effect of sentiment, it is not to be depended on. Men experience inability, to fill up the parts they have undertaken; they therefore feel the importance of education: and this sentiment is the general ground of their opinion. But it is of little use: for though sentiment may be the immediate cause of our happiness or misery, and may produce either with truth or justice; reason only can examine and rectify those principles or methods of conduct, which constitute a virtuous agent. It is not uncommon, that men feel with tolerable

accuracy; while they perceive not the reasons, or the combination of reasons, which occasion right and wrong. Parents should ever bear in mind, that reason is the guide of life; sentiment the distributor of its pleasures and pains. But men often, women generally, err on this subject; and the errors of women are of great consequence in education. Perceiving their feelings accord with truth; that they are happy when right, or miserable when wrong; they resign their own minds, and endeavor to submit those of their children, to the guidance of sentiment. Hence the early introduction of sentimental tales, affecting dramas, and passionate poetry. They form a premature species of sensibility, on a scale above that of human life; or they introduce in the mind, diseased debility, similar to those disorders in the body, which are denominated nervous, and which no skill can remove.

When it was the object of education, to render the language of ancient Rome familiar to scholars; Roman orators and poets were put early into their hands. This is condemned as an error; but it has yielded to some-

something more dangerous: in employing children on subjects above their capacities, we did little more than lose time; by inducing premature sensibility, we exhaust their hearts before they should know they have any; we prevent, or postpone the birth of reason; and we ensure the misery of our offspring. Having no judgment, no rule but feelings; they are generally misled: have no means of rectifying errors when committed; or of preventing the possibility of committing them.

This is frequently the case, in the interesting business of education. Men feel justly, but reason awkwardly: when disappointed in one method, they try another; make experiments on chances; trust to accident for success; or give opinions directly from sentiment. This method multiplies, or perpetuates errors, instead of correcting them; and the business of education has been productive of additional evils, since authority has been superseded by caprice, passion, sentiment; and injudicious, or fanciful persons have made experiments in it.

The expedience of fixing habits of industry in youth will be evident, if we consider, it is by diligence, the family of the poor man is supported; and the mechanic contributes to the convenience of others, or finds his own subsistence. In trade, and commerce, fortunes are acquired, or enjoyments diversified by diligence. It is by diligence, the patriot obtains distinction; the student acquires knowledge; and man assumes the honorable character of profound wisdom, or extensive benevolence.

Indeed, it is by industry, every kind of eminence is produced. The distinguished villain, has obtained precedence, by industry. The more fraudulent the employment, the more numerous, and complicated the exertions to succeed in it. Pirates are remarkable for activity, or diligence. The perseverance and application of modern colonists, on vicious or cruel principles, have been ardent, vigorous, and successful; and they have extorted sudden, involuntary praise, from unguarded virtue, and good sense.

The

The slaves of a court; men whose study and employment are, to sacrifice public interests to the caprices of folly or tyranny, distinguish themselves by activity and diligence. This virtue is therefore the parent of success; but its merit or utility are to be estimated by the principles and views which actuate or direct it.

The first activity of youth does not become a habit of industry; because it is not directed to permanent objects. In this respect, modern attempts in education are inferior to ancient customs. By the latter, children were directed to certain objects; but the attention was fixed, by means which cannot be justified. In modern attempts, the young mind is distracted by a variety of trifles; or if the objects be important, no moral instrument of compulsion may be substituted for force: children, therefore, proceed at random; and must be determined by circumstances, or the people they associate with, to become good or evil; useful or useless. Those who have habits of attention, diligence, and perseverance, even in vices, might be rendered of more utility,

than desultory spirits, who live for no purpose, or act from present and transient impulses.—Here, all pretences to genius, or that facility in executing designs, which is called cleverness, are against us. The high claims of those qualities, deserve to be considered; because they are enemies to industry. They who distinguish themselves by uncommon talents, are separated into two classes; and denominated men of genius, or men of industry. The common error on the distinction, is very injurious to society; particularly to the morals of those, who would be celebrated for abilities. It subjects nature to the imputation of absurdity, in working miracles without an object; and to that of injustice, in distributing favors on the worthless: for there are not many things so unprofitable, as men of genius. But there is no truth in the distinction. I may be allowed the credit of impartiality on the subject: for when my friends have thought fit to allot me any rank, it has not been that of industry.

Men of genius, in the intellectual, are like jugglers or conjurors in the mechanical world;

world; and they impose on the people by similar artifices. They exert a few talents, with so much dexterity, as to give them the appearance of extraordinary endowments, allotted by nature to particular favorites. But folly and ignorance only are imposed upon. The juggler, become eminent in his art, and conversing with men of sense, will acknowledge the methods of performing deceptions. And the pretended genius, his vanity being satiated, will sometimes acknowledge, he has not a thought but by the processes common to all men; and that his facility of execution, is derived from habit or practice.

I do not mean to insinuate, the minds of men are not distinguished, as well as their bodies: the texture and disposition given by nature; the other circumstances produced by art. But this occasions variety; seldom any considerable pre-eminence. A man is not deemed a genius, or of any superior order, because his sensations are lively, his movements rapid, or he outstrips the wind in running. Why is he to obtain the distinction, from lively apprehensions of par-

ticular objects, or great expedition in the combination of some ideas? In delicate and irritable constitutions, this is generally the case: all emotions or movements are rapid, convulsive, and therefore deemed the effects of inspiration. In muscular or tenacious habits, all processes are slow, and easily observed. This is the general distinction in the minds of children: it constitutes the distinction of genius and common sense. I am very anxious that parents should understand it. The vulgar apprehension of genius, is like the vulgar doctrine of predestination: the elect, in both cases, are generally worthless; they imagine themselves entitled by favor, to advantages, which others must obtain by industry.

The first duties of man, in procuring subsistence from the ground, or training up children to honest occupations; the care taken to secure so much property, as may preserve his declining years from want, or advance his family into situations of credit and utility;—these duties are sunk into ignominy, where industry is not the actu-

ating

ating spirit of a state. When Virgil sung, in captivating strains, the peaceful occupations, and affecting pleasures, of rural life; the Romans had lost all taste of them, and sought enormous fortunes, by oppressing or plundering provinces. That ruined the Roman commonwealth: it being the object of every man, not to exercise talents in useful duties; but to seek occasions of making sudden fortunes, by the miseries of others. Every social, humane, or useful principle in the mind was destroyed; and the world exhibited a general scene of successful depredation, splendid villany, and extreme wretchedness. How far this may be the case in the present times, it would be affectation to say, it is not for me to judge; because it is of importance, every man should judge. Whether the inducements to the exertion of ability, be consistent with the virtues essential to society; or whether the principle of modern morals be, 'Get money---honestly, if you 'can;---if not, get money:' these are questions, on which important interests depend. In the first case, we may form permanent, prosperous, happy societies: in the other,

other, we must be communities of pirates or adventurers, who traverse sea and land for booty; and taking advantage of ignorance, timidity, or misfortune, rob nations of the fruits of their labor. Our political existence is therefore precarious; and all our advantages are general injuries. It is to be apprehended, commerce will soon come under this description, and instead of being friendly, be fatal to industry. By withdrawing the attention of youth from regular duties, to hopes of enormous fortunes in distant regions, supposed to be acquired in any manner; a mortal blow is given to industry: and a state, consisting of adventurers, would hasten its ruin, even by success. Wealth, which is not the fair and equitable return for labor, or the exercise of useful talents; is an injury, not only to the people, from whom it is artfully or oppressively taken; but to those among whom it is circulated: for it is collected into a few, generally into improper hands; and it affects the people, only by raising the price of their provisions; or, by distress, preparing them to be corrupted.

But

But these are considerations, which relate to legislation, or the interest and policy of nations: our attention should be to the spirit of adventure; the general disposition to rove, like robbers, through the world, to make fortunes. These are destructive of good qualities in the minds of youth; will gradually undermine the virtues; and bury us, with ignominy, in the wealth we have accumulated. Youth, taught to seek happiness in virtuous actions, will be blessings to themselves and the world: those who have had their attention wholly fixed on making fortunes, must generally be miserable in themselves, and obstruct all the extensive, all the valuable interests of mankind.

I am not declaiming against proper attentions to interest or fortune: it is here, industry is generally useful. But I would discredit another species of activity, to which men have recourse, to avoid industry.

It is a law of nature, which cannot be violated with impunity, that every man should take a part in the duties of society, and fulfil them with diligence. Thus, the earth would yield its increase; and its various productions

tions be exchanged, to heighten and multiply enjoyment: all talents would be employed; the laborer exert his strength; the mechanic his art; the philosopher his wisdom; the poor man would be diligent in services; the rich, in acts of humanity; the legislator, in attention to public interests; and the magistrate, in the execution of the laws. It is by virtuous industry alone, a society can subsist, or become truly prosperous and happy.

LECTURE

LECTURE XXIX.

INDUSTRY.

PART III.

THE subject of industry is of great extent and importance. We have considered it, as opposed by pretensions to genius; and by the iniquitous spirit of adventure, which has lately rendered commerce an inconvenience or disadvantage, when it should have increased the general happiness.

But the most formidable enemy to industry, is gaming:---and it deserves peculiar attention, in those who have the care of youth; as the disposition to it, furnishes expedients in modern governments; and it is cherished, as a convenient principle, in the most useful, though perhaps the most thoughtless classes of the people.

Like

Like other vices, it is first occasioned by ignorance; it is indulged, from habit, moral necessity, avarice, and knavery.

It originates in the common errors, concerning accidents or chances. Our knowledge of causes, is narrowly circumscribed; and all beyond its bounds, we call accident or chance. It is essential to virtue, that the great principles on which we proceed, should be demonstrable. This is the case with the general truths of morality. The first error in the vice before us, is that of quitting the certain path of knowledge, for the perplexed labyrinth of chance. It is pretended, that science has given sanction to the deviation, by forming a doctrine of chances; in which the return of accidents is computed, or made the foundation of hopes, expectations, and plans of conduct. Parts of this opinion, do not come under accidental denominations: such are the effects of climate, government, education, and habits. Something like a doctrine may be formed, on the period of human life; all necessary circumstances being understood. But where circumstances of this nature cannot be obtained;

tained; where few or none of the causes producing events are known—the doctrine of chances, is like the average of accidents in the dark; and no man has thought of calculating, how often he might stumble, run against a tree, or be injured and torn by briars or thorns. To desert the truths of reason, or the essential principles of virtue, and to confide in accidents, is a probable method of becoming vicious and wretched.

Without assenting to common declamations on the subject; I think gaming highly injurious to the virtues of a private character, and to the interests of society. It is destructive of regular attention to business, or that industry, by which alone the success and prosperity of communities can be produced. We need not deduce this truth from reasoning: we are furnished with facts, the causes of which cannot be doubted or mistaken.

It is probable, we owe the general disposition to gaming, to the prevalence of superstition. When the northern savages had subdued Europe, they admitted a gloomy and visionary religion: the attention of the people

people was withdrawn from visible objects, to angels, demons, fairies, and spectres. Things were committed to general caprice: nothing reigned, but despotic whim and uncertainty; at the pleasure of those who expressed the will of invisible beings. Fixed principles of private conduct, or equitable plans of government, could not arise from such opinions. Rewards and punishments, moral and civil, were supposed to be under the influence of spirits: but where the agents of those spirits could not interpose, all things were left to chance. In religion, men disdained the boundaries of knowledge; avoided the painful road of experience, investigation, or reasoning; and they jobbed or gambled in an ideal world, on indefinite losses and gains. In this manner, the human mind was perverted; deprived of all taste for natural and important truth; or bloated with monstrous ideas, and enormous opinions. The imagination became gigantic, and the heart convulsive. Air, earth, and sea, swarmed with spirits; all common emotions and actions, were absorbed by great passions, occupying

occupying the whole mind; or by achievements, which astonished the world.

If this be not a cause, without which modern gaming would not have existed; it is probably the occasion of its prevalence. Superstition leading men out of the path of nature, or substituting chances and visions, for truth and reason, in essential concerns: they were prepared, as temptations arose, to adopt amusements or occupations, whose principles were analogous to those of religion; where truth was sacrificed to probability; where the heart was closed to all but partial or violent feelings; and where the events of life were left to irregular or disordered imaginations.

However we determine on the causes of gaming, it became the general vice, and it injured or wasted the dispositions of the people. Political administrations perceived the fact; and their skill, consisting in corrupting the people, or turning their vices to account, they sanctioned gaming; they extended or heightened its evils by funds, lotteries, and other measures of finance; which are insults to the understanding, as

means of supporting public expence. Necessity is the plea in cases of this kind. Fools and knaves only are under the necessity of committing ridiculous or mischievous actions. The annihilation of any administration, or of any government, would be preferable, to expedients increasing the vices of the people: men who have proper abilities for their stations, who are guided by real wisdom, never think themselves justified by expedience in dishonorable or injurious measures.

I speak as a moralist, and with a view to education; though I may appear to assume the tone of a politician. Inducements to good or evil, are moral causes, whether in government, in religion, in heaven or in earth; and it is the business of a moralist to pursue them. I have no desire to be deemed a politician, in the general sense of the word; because I do not think it an honor. I refer to governments, as virtuous or vicious causes, assisting or impeding the general goodness, it is the business of the moralist to promote; in the manner I would refer to customs, manners, opinions, modes of faith, or systems

tems of religion. I hope it will not be imagined, in treating of public principles, I can mean the most distant allusion, to the contests, interests, or views of political parties in England. Virtue is the great transparent river, which gives general beauty and happiness to the moral world: the politics of parties are little dirty creeks or puddles, which elevated and noble minds never approach without disgust. This solves a problem in modern history, that wisdom has been directed or controled in public determinations, by artful ignorance; and modest virtue, by splendid vice.---But this is not immediately to our purpose. We are to consider governments meerly as they assist, or injure the interests of virtue, and the purposes of education. Here all political and religious prejudices should be dropped: we should think as if for the world; not for any division or denomination of its inhabitants.

In this manner, we consider laws, or parts of laws, that encourage vices: not to injure the interests; not with a thought,

of persons who may be the immediate instruments of the mischief.

We may consider it as a general principle, that governments are useful or pernicious, as they guard and improve, or neglect and impair, the virtues and manners of the people. Pleas of necessity or expedience, may be alleged, in measures of vicious effect; but they proceed from want of capacity in the legislature. Real wisdom never entertained the idea generally actuating political bodies, that the measures or laws of government are not to be directed to public good; or that they are stratagems to govern and profit by the multitude.

With this view, however, communities countenance gaming. To obtain the fruit, they cut down the tree. To secure the produce of industry and œconomy, they destroy their principles. In communities of this kind, men generally quit the paths of industry, and seek chances in all possible methods.

We can hardly mention an office, occupation, or trade, whose business is not conducted on the principles of gaming. The employments of life, to answer useful purposes, should

should be pursued with equitable, as well as interested views. The convenience of society will be thus procured; while the advantage of the individual is produced. If these ideas be disunited in the morality of an individual, or the policy of a state; the consequences take place, which we complain of as vices. Their union furnishes a double motive to industry; renders men, in all situations, chearful and happy in its fruits: all talents are properly employed; the laborer uses his strength, and is content with the health or sustenance it affords; the mechanic, or the artist, produces conveniences by his talents, and is happy in their recompense, because it is the reward of diligence, increasing the general gratification; the magistrate, the legislator, the philosopher, have inducements to industry, in proportion to the excellence of their abilities. This ought to be the case, in all societies; in systems or plans of education, however indirect or accommodating, moral and political obligations should be thus stated: talents are to be directed to proper employments; and the diligence or ad-

vantage of the individual, is subservient to public happiness. Here nothing is left to chance: hopes or expectations are bounded by probability and reason; every man has what he deserves; and possesses more equity, than to torment himself with wishes beyond it.---Introduce the doctrine of chance into society, and matters will assume a different aspect. All talents are immediately confounded: no man expects situation, or fortune, from merit; or is content with any thing, because it is equal to his deserts. All things befal all men; stations, advantages, and riches, are forced from wisdom to folly, from virtue to vice, as men happen to be in fortune's way. The general intention, then, becomes that of gaming for privileges: and this is the source of the dissipation or profligacy; the want of industry and honor, in the business or offices of society, which render modern morality and politics so confused and contemptible. Where the race is not to the swift, nor the battle to the strong, nor bread to the wise; where time and chance happen to all; a state ensues, similar

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to the idea given of the chaos of Epicurus; where virtues and vices, happiness and misery, like his planets and stars, are produced at random.

We shall suppose this to be the case, if we consider, not only the confusion this spirit introduces into the mind; but the havoc it makes in the affections of the heart. A man, whose principle is chance, not reason; whose disposition is to game for advantages or happiness; is apt to neglect the qualities, by which he should deserve or procure them. In youth, where the progress of the passions is obvious, we see the disposition gradually depriving the heart of its virtues. To covet or take what is offered by chance; to direct hopes and expectations to it, is not the method to acquire love of justice, or sense of honor. To deprive acquaintance or friends of property; to distress families, or involve them in ruin; is not the method to improve our humanity. When the phalanx of the virtues is broken, it is easy to rout them from the mind. I am inclined to think, it may be effectually done by gaming. Equity and humanity being

encroached upon, by the habit of acquiring by stratagem the property of others, by sporting with their peace; is a sufficient foundation for an execrable character. I do do not mean, the superstructure is always reared: I know it is not. But in the youth I have observed, it has not often been wanting: their minds have been gradually contracted or hardened into a peculiar kind of selfishness; on which the charms of beauty or wit, the endearments of affection or friendship, made slight and ineffectual impressions. Intense habits of viewing men or women, as objects of prey, extinguished the kind affections; and if they did not induce hatred, they generated indifference, to all connections. Proficients in gaming, are distinguished by determined insensibility, which they denominate 'command of temper;' which has the appearance of philosophy: but is the most incurable species of selfishness. Connections, friends, children, wives, are disregarded or sacrificed, with coolness astonishing to those, who have not attended to the progress of a passion, at enmity with every thing valuable in the head and heart.

If

If obdurate selfishness were not produced; a single, necessary circumstance attending gaming, would render a man unfit for society, by making him indifferent to the events of it. To stake the property, by which an amiable wife or child is to be supported; to risque sudden and irretrievable misery in his family; to render the hazard his daily amusement or play,---are proofs of depravity, for which there is hardly a remedy. The gamester, by the operation of strong and violent sensations, acquires a callousness, on which the common emotions of the heart have little or no effect.

If no other consideration could be alleged against gaming, it would be sufficient, that by accustoming the mind to amuse itself with sensations or apprehensions, that should overwhelm it; a depraved, incurable apathy is acquired, rendering us unfit for the relations and duties of social life.

We derive happiness from the cultivation or refinement of all our affections: and a man cannot be more effectually damned, than when they are totally, irretrievably suppressed.

LECTURE

LECTURE XXX.

ANGER.

ALL adventurers in education, profess to guard the morals of their pupils: without doubt, they discharge their consciences, by prescribing general rules of conduct; and enforcing them by certain inconveniences and gratifications, or punishments and rewards. On such plans, the sanctions annexed to rules, are the principles of action; not the mind and disposition of the agent. We were not content with those principles: we attempted the hazardous, delicate undertaking, of adjusting the affections or dispositions of the mind. Our views were not confined to the moral character and conduct of the pupil: they were directed to the cultivation of his understanding, and his future improvement in science. When

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the arts of reading, writing, and drawing, were acquired; the mode of obtaining knowledge, for some years, does not admit of detail: the pupils were confined to natural history, or the sciences immediately connected with it, as long as the purposes of their education would admit. But the arrangement of passions; the preparation of the mind for the career of science and virtue, were undertakings of perpetual difficulty or contrivance: and they sometimes admit of recapitulation.

There is hardly a passion, which acquires strength so early in life, as anger: and the mischiefs it occasions, embarrass all the families, of which I have any knowledge.

Modern parents, like the ancient moralists, are divided in their opinion of the passion: some deeming it natural, and requiring only to be regulated; others, an infirmity to be wholly corrected. Modern sages have adopted the principles of the Epicurean, or Stoic philosophy; not so much from the fragments of ancient wisdom, which escaped the depredations of our ancestors, as from the systems of morals and religion, fabricated out of them

by

by those barbarians. The principles of ancient morals have descended, like streams through muddy channels; and we taste more of the impurities of the soil, than of the original qualities of the waters. Modern divines, insert useful or beautiful passages in their writings, from the works of Xenophon, Cicero, and Seneca: and have the peculiar ingratitude, to disturb the ashes of their benefactors; or precipitate them into infernal regions, announced since their departure; the least evil of which is eternal damnation. This is in the character of Goths and Vandals, from whom we derive the principles of systems, governments, and manners.

In the different sentiments prevailing on anger, we find imperfect remains of the opinions which distinguished the Epicureans and Stoics. The former thought anger natural: and that the mind actuated by it, is like the sea, tossed by a tempest, and enabled to cast up impurities and weeds. The Stoics maintained anger to be a vice; always attended with injury, and therefore to be suppressed.

I hope

I hope it may consist with the reverence I bear to the wisdom of the ancients, to suppose the dispute might have been concluded, if the advocates had enquired, 'What is a natural passion?'

The first dispositions in nature, are those immediately relating to our existence and support; the next, those we exercise in society, forming the several branches of moral virtue, and rendering us happy in our situations: these are natural; and being preserved in their bounds, directly conduce to the ends of life. But anger is not among them: for anger is occasioned by the sense or the apprehension of injury; and no injury arises from the direct dispositions of nature, regulated by that portion of reason, generally attending them. Anger, therefore, is not natural. But if injuries unavoidably take place, in societies of imperfect beings; and if injuries necessarily excite resentment, anger must be generated by an indirect operation of nature: anger, in a qualified sense, must therefore be natural.

These distinctions may appear unimportant to common minds; as the small or gradual

gradual deviations of two paths, seem to be of little consequence to heedless travellers. It is where the difference appears small, we can observe it to any purpose; for here only truth may be ascertained, or error rectified. When we have proceeded in wrong directions; our difference, or our misfortune, is sufficiently obvious; but generally without remedy.

To cherish and keep within bounds, a natural, necessary passion; or to adopt an emotion occasioned by injustice, and form it into an useful principle; or totally to suppress a diseased action, which is a vice in the human constitution:---these are three distinct moral objects; and the parents or tutors who keep them in view, will be differently employed. Those who think anger natural or commendable, will indulge or cherish it in youth; those who think it only expedient, will restrain it to emergencies; those who think it a vice, will endeavor to suppress it.

The moral sects of antiquity, adhered to the first or the last of these opinions. The second has the greatest appearance of truth,

truth, that anger does not proceed from a direct, original disposition in nature; but is a secondary principle, in a state of irregularity, or confused competition. It has been objected to the measures taken on this opinion, that they are not warranted by the wisdom of antiquity, or by the doctrines of religion. In all ages, the character of the Deity has been deemed the model of human excellence; and he is ever represented either impassive, unsusceptible of all passion; or actuated by jealousy, apprehension, and wrath.

To the deity of the Stoics, there might be no objection, if there were proofs of his existence. How the divines of modern ages, suppose a perfect almighty Being, liable to injustice, or apprehensive of injury, I am not obliged to discover. I suspect, however, these sentiments originated in barbarous periods of society, when men were governed by fear, and magistrates were sanguinary or despotic. Priests devoted to thrones, formed their deity on the model of the princes they served; adding immortality

tality and infinity to their terrific or detestable qualities.

Knowledge and humanity have rendered these apprehensions of a Deity ridiculous; and divines have been forced into apologies, for expressions or phrases, authorising them. But no apology will serve. Poetic licence, or the necessity of descending to vulgar apprehensions, might be an excuse in ballads, tales, and fables: but in morals, where every sentiment has important consequences; where all truths should be ascertained, or not mentioned; to trifle with metaphors, similies, or personifications, is puerile and pernicious. If there be, but one God, all description of him, by simile and metaphor, must be absurd: there can be nothing in the universe, to which he may have a resemblance. If he animate nature; if its laws be the operations of his wisdom; no being produced by them, can defeat his designs, do him an injury, or make him angry. All expressions to that effect, admit of no qualification or apology.

To form the characters of men on divine models, either real or imaginary, may be an uncertain

uncertain or hazardous undertaking; and to constitute societies, on the principles of nature, may be impracticable. Societies, at this time, are the offspring of necessity, in conditions of ferocity, or warfare. Their general object is to prevent injury; and anger, in them, is a necessary instrument. It is the soul of the hero; and all acts of patriotism or magnanimity are produced by the habit of being angry. It is to be hoped, however, while pretended heroes, like beasts of prey, are spreading desolation over the earth; reason, and humanity, may be silently insinuating plans of government, on the principles of universal utility. In proportion to the prevalence of such hopes, anger, and all passions generated by evils, will sink into disuse.---In the present state of things, it is an useful passion. Ignorance trains us in infancy for the contention, and warfare, in which we are engaged by our vices. And the accuracy deserves attention, with which artificial principles are suited to their occasions. As men require strong, or ferocious passions in life; ignorance, and prepossession load infancy with injuries, or hardships.

From the moment of our birth, we are educated to be angry. While nearly suffocated by heat; we are guarded from the element in which we are to live; in such a manner, as to apprehend it an evil, or to be displeased at its approach. The first tendencies to distension or growth, are restrained; and the first acts of nurses are injuries, which give pain, or excite the emotions of dissatisfaction, and anger. The management of infancy is, by a strange mixture of capricious fondness, and obstinate cruelty. Children are therefore generally expected to be irritable, fretful, and angry.

The government of schools is favorable to all artificial passions, the instruments of future warfare: all the movements of the mind are directed by pains or penalties. In this manner we come into life, or embark in societies, formed and supported on the opinion, that every man is the enemy of every man. These societies, not only keep their members in continual apprehension; but are ever at war with each other, or seeking opportunities of reciprocal injury. In such situations, anger is necessarily produced;

ced; and is a principle of great importance.

Plutarch affirms, women are more apt to be angry than men; sick persons, than healthy; the old, than those in mature age; and the miserable, than the prosperous. But he must mean fretfulness, not anger. This principle is just, lively, and strong, when our sense of good and evil, is properly formed. When it is not; when opinions are uncertain, or confused, it becomes a blind, random passion, and is the occasion of good or evil, by accident. The sense of good and evil, cannot be too early, or too carefully formed; as it will determine whether anger be an useful, or pernicious passion.

I am far from thinking, with sentimental moralists, that early youth is the season of exquisite sensibility. It is with sensibility, as with every faculty of our constitution. Though early youth be easily moved; it is not easy to give it full or effectual impressions. All its passions, or pleasures have a crude harshness, which is meliorated by maturity or experience. Early emotions are sudden and temporary corruscations;

the affections of matureage, properly formed or instructed, are permanent lights, affording perpetual service and pleasure.

The passion of anger is produced sooner, or later, in young people, according to the condition of the societies in which they live. It is mortifying to humanity, to observe extensive regions occupied by nations in perpetual war; whose public policy has a reference only to reciprocal injury. This circumstance marks the individual with an irascible character. The ideas of right and wrong are few; sometimes absurd; but generally well defined: the youth are therefore soon taught when to be angry and when not.

In societies having objects besides war; and advanced in civil arts; public and private duties, or ideas of right and wrong, are numerous and complicated; the passions of youth are not formed early, as they have many things to guard against, and many things to learn. In societies highly artificial or civilized, all the passions are held back by the apprehension of error. A man may be so often mortified by being angry

in the wrong place, that he may be cautious of being angry at all.

There is hardly a circumstance which so distinctly marks the character with dignity or meanness, as the occasion of anger. They who are taught in infancy, to do violence to any thing by which they are resisted, or hurt, have all the good qualities they acquire, tarnished with angry irritability. Children therefore should be taught early to distinguish the impediments, or pains which are unavoidable; owing to their ignorance, and want of dexterity; from those occasioned by the inattention, or fault of others. In the former case, they are to bear evils with patience, or to avail themselves of their instructions: in the latter, they may give way to the emotion excited in nature by any thing ill-intended and wrong.

When we have instructed them in this distinction, they must be guarded against the effects of pride, in heightening the faults that offend them. Anger has been defined 'a general essence extracted from grief, pleasure, insolence, and envy.' Though the definition be not just, the passions men-

tioned in it, readily combine with anger. It would greatly abate our severity in punishing injury, if we were not to over-rate our own consequence. Plato, when provoked, reflected, am I not such a man myself?---But we are forward in punishing defects, we should be better employed in removing from our own minds. Proud men are severe on instances of pride in others. The condition of the moral world, would be extremely ridiculous, if the passions were associated as we would have them. The proud man exacts from connections or dependants, the utmost humility; and estimates acquaintance by dispositions, which have no room in his mind. The hypocrite expects uprightness or truth, from those around him; and persons of fretful or angry dispositions, are the most impatient of fretfulness and anger in others. When disputes or occasions of anger arise among children; the parents or tutors should not become parties: but the children be induced to interchange situations, and correct their own judgments. If the passions be linked to the understanding, they become manageable;

able; and, if resisted on one, they may be on every occasion. The Thebans having once defeated the Lacedemonians, never lost a battle against them.

They who are not dazzled by vanity or pride, may be actuated by selfishness; and resistance or injury, which might be tolerable on other occasions, produces resentment, by disappointing interested views. Plutarch commends Cotys who refused vessels of exquisite workmanship, 'lest my passion provoke me to punish those who may break them.' If you wish your children to keep the passion within its bounds, or to obtain tranquil and amiable habits; you will teach them to distinguish effects of interest and selfishness, from genuine emotions of resentment on the discovery of bad intentions or bad actions.

When you have taught them to distinguish proper occasions of anger; you may represent the passion itself as the perpetual subject of care, suspicion, and restraint. The antients, who continue our masters in morality, do not rank the instruments of punishment with the other passions. The

furies or evil genii, are never called divine; and lamentation is delineated a screech owl always sitting on the roof of the angry man. The feelings of young people, even from actual injustice, should be guarded or moderated, to prevent habitual imbecillity, which converts the mind into a reservoir of other mens' infirmities. 'They deride Diogenes, but he answered, I am not deride'---and being asked, how a man might be revenged on an enemy, replied, 'by being 'good and virtuous himself.' Aristides, accompanying Themistocles on an embassy, said, 'are you content to leave our enmity on the 'borders of Attica, and to resume it at our return?'---Pericles, in his dying moments, exclaimed with pleasure, 'I thank the gods 'that no Athenian ever put on mourning 'on my account?---These are the lessons of ancient morality: we should profit by them in the direction of our families; if our habits had not a contrary tendency, and did not produce pleasure from the pain or misery of others. It is not uncommon to see persons eagerly seizing the wretched gratification afforded by anger; and

and whole families in perpetual commotion; not because important evils have arisen; but the master, or mistress must have something to quarrel with, or somebody to teize. This is the consequence of indulging youth in giving pain; suffering them to seek amusement in tormenting insects, or exercising their puny passions on connections, and dependents. The cruel disposition or detestable character of Domitian, had been formed by his favorite amusement of killing flies.

When young people take delight in giving pain, they are become vicious; and it is not easy to reform them. Though it may be natural to feel an injury; or it may be useful, others should observe we resent it: though it may be necessary to proceed against offenders with severity, and violence; we should be careful to check the first emotions of delight in the misery of others. This is not to be done by advice, or exhortation; but by placing youth in proper situations; by giving lessons of insult, or compassion, as their dispositions may require.

The

The fate, or sufferings of offenders excite regret; not pleasure, in virtuous minds.—Persons, who under pretence of justice, are ever calling out for punishment, deceive others, perhaps themselves: they claim the credit of virtue, but their disposition is malice, and their motive, unnatural satisfaction in beholding the effects of misery.——The curiosity which leads young persons to executions; or a passion for dramatic tragedy; should be attended to and guarded.—I have been unfortunately connected with a youth of this disposition; and I should shock you in relating his amusements. He has chosen a path of life in which his heart may be indulged. If he become a judge, he will proceed with delight, to its most exceptionable duties; and if hints may be depended on, he would barter his religion and fortune, to become an inquisitor, to feed on lingering calamity; to revel in endless horror, and to have his diabolic ear soothed by cries of anguish, or the groans of despair.

This is the lowest depravity of human nature: it is produced by anger, pride, and selfishness, corrupted by their union.

Man

Man is a being so excellent, so noble: the purposes for which he exists are so important; the happiness he can procure for himself and others, is so great, that any events which dishonor or destroy him, excite pity and regret; not satisfaction, delight, or even severity and detestation. The greatest and best minds, are the least subject to malice, to settled anger, implacableness, or any species of inhumanity.

LECTURE

LECTURE XXXI.

AVARICE.

——————O si angulus ille
Parvulus accedat qui nunc denormat agellum.
Hor. B. ii.

THERE are not many difficulties, in education, of greater importance, than those arising from the use of money, and the passions excited by it. All the young persons I have been connected with, came instructed on the subject, but in a faulty or imperfect manner; and when parents had the reputation of prudence, the children were inclined to avarice. The subject of avarice, has not been attended to, in education: though it has employed the talents of moralists in all ages. To prove it a vice, or to allege reasons against it, could not be difficult. Avarice, however, holds its dominion.

It

It has withstood the denunciations or anathemas of religion; nay, it has drawn them to its interest; and, with the flames of hell playing before their imaginations, or the shrieks of the damned perpetually in their fancies, men have pursued the suggestions of this passion, with increased obstinacy, injustice, and cruelty. That miraculous provision, the deity has been supposed to have made against error, was rendered the motive of avarice; and, by an ingenious artifice, religion became the servant of immorality. Attention and anxiety, were diverted from present interest or happiness; and hypocrites possessed the property of dupes. The standard of heaven, wrested from the hands of virtue, was carried over oceans into every quarter of the world; and avarice sacrificed harmless millions in its sacred name, or under its awful sanctions. Quibbles or metaphysical subtleties, were the occasions of disputes; and disputes furnished pretences for plunder. A sordid, gloomy tyranny, sanctioned by the name of religion, spread general terror; priests, its faithful instruments, struggled long and strenuously;

to

to annihilate the virtues, and to possess the property of the world.

But reason cannot be annihilated, though it may be restrained. The efforts it has made to recover its influence, has marked the history of the world, with several epochas; and its progress in introducing of knowledge, has been obvious and rapid. Avarice, therefore, has been gradually losing the pretended patronage of heaven; and the arts of interested hypocrites have been strongly and usefully exposed.

In this manner, the way has been opened to the light troops of virtue. Wit, and humor, its active and useful attendants are successfully exerted in ridicule. They are dreaded by all pretenders, more than reason, knowledge, or philosophy: they are rapid and unexpected in their movements; they put the hypocrite off his guard, before he is aware an enemy is in motion; they pull off his masque, in a manner so destitute of malice, or with such appearance of playfulness, that his mortification and shame are multiplied; his punishment has not the wretched alleviation of pity, or his indignation

nation is matter of general merriment.—— Reason and philosophy are slow in their processes; they give time for precaution; when they strip artifice of its veil, it is in a manner that procures compassion; or they expose it to public resentment, which is more tolerable than ridicule.

The success of ridicule against avarice is, however, only occasional or temporary. This passion in public morals, arises from defects and vices in education or government; and it is not so much the sin of the individual, as is of the family, or the state. When that is the case, reasoning and ridicule, act only as palliatives. Defects of domestic, or public administrations, must be removed; or those who are influenced by them will be infected by the vice.

It should be attentively observed by parents, that avarice, like every vice, springs from a commendable passion. I have not known a young person, who has wished for money, from native sordidness: it was, to gratify general love of pleasure, ambition, or affections to those who were dear to him. Thus far it is natural and useful.

But

But riches, being the instruments of all the passions, or the means of increasing, and multiplying all gratifications; youth soon speculate on possibilities, and are tempted to direct their time and faculties, to accumulate money for possible occasions.

Here the error and vice commence; not, as is generally imagined, in a natural disposition to love wealth. The avaricious are the most visionary and romantic of all men; and the passion, appearing to be love of money, is the last gradation of this species of folly. The gradual deviations into it are not matters of surprize; for the line dividing truth and error, virtue and vice, is that only which divides probability from possibility. It is right, it is a duty, to obtain those means of happiness, which we may probably use for our own benefit, or that of others. It is folly or vice, to proceed further into the region of possibility; to waste the time, in providing for visions, which should be employed in actual enjoyment.

These truths are exemplified in the conduct of parents; and by observing it, children regulate the desire of riches.

They

They who seek wealth, as an instrument for the understanding or virtues of their children, have not that corroding anxiety, and disposition to injustice, which are the characters of avarice. Riches are the means of happiness, when employed by the virtues: the first care is to endue their offspring with the virtues; the agent being more important than the instrument.

Avarice and prodigality are in the two extremes from just or moderate desire of wealth. Avarice is the offspring of weak, irregular imaginations, perpetually creating possibilities in the occasions of wealth; or of excessive timidity, and prudence, in guarding against possible incidents. The objects of the passion being indefinite, it can have no intervals of repose; is impatient of other affections: and wholly occupies the mind.

Prodigality is in the other extreme. Inattentive to the acquisition of riches, or squandering them when acquired; it is consoled by a similar extravagance of imagination; supposing possibilities in its favor: and all the fortunate incidents which can

arise, are foundations of hope, and securities against wretchedness or want.---These vices reflect strong lights on each other; and discover the path between them, in which the parent should carefully direct his child, or the tutor his pupil.

The consequences of error in the extreme of avarice, is perhaps more unfavorable to the happiness of the world, than in that of prodigality. Inattention to wealth; even the vices attendant on dissipation, may admit intervals of knowledge, or virtue; and we must have often seen, want of economy, the most inexcusable; negligence of the interest or support of a family; and profligate extravagance,---accompanied by knowledge, elegant imagination, and specious qualities resembling virtues. But avarice does not leave the mind long in possession even of plausible qualities. It regards with jealousy, every thing that assumes the appearance of virtue. The quantity of wealth being indefinite for all the possible occasions a disordered imagination may conceive, all attention to the understanding and indulgence of the heart which suspend the

pursuit,

pursuit, are losses or injuries. Avarice, therefore, must be at enmity with all knowledge and all virtue.

But as we have supposed the vice to be generally adopted by young persons under the direction of their parents; it is of importance to observe, it entails ignorance and misery on that posterity, it is anxious to render wealthy. Being wholly employed in the acquisition of riches, it is inattentive to the formation of the understanding and affections which are to employ it. The labors of the miser in accumulating for his neglected offspring, are the preparations of an entertainment for wild beasts, who devour, waste, or destroy every thing before them.

But this object is too distant to influence the minds of young people. They must be induced to attend to the incessant anxiety, which corrodes the heart of avarice; and its tormenting suspicion even of those for whose prosperity it seems to labor. As nothing rewards the care or prudence of a parent so delightfully as the duty or affection of a child; nothing can be more wretched than the condition of a man, des-

pised, dreaded, or hated by his children; and who imagines himself obliged to treat them as enemies. The house of the miser is always divided against itself. Though his own passions are absorbed in avarice, those of his family are afloat. The expectations of his riches, are ardent in proportion to his penury, and the wishes to possess or enjoy them are inconsistent with all domestic affection. This produces detestable scenes; acts of authority, menaces or admonitions, opposed by stratagems or frauds: the immediate consequences are reciprocal dislike and hatred; the remote are the perversion and depravity of children, rendered deceitful, perfidious, or profligate for life. In this stage of tyranny and detestation, suspicion and perfidy, penury and profligacy, the most important or decisive period of youth arrives; for which all parties are prepared, as enemies for combat. Mutual distrust, precludes all conversation by a miser and his child on the interesting, but delicate subject of marriage. The wishes of the father are centred in one desire to enrich and aggrandize; the child has

other

other objects. If authority prevail, the child must be a prostitute: the sanctions of law, or the formalities of religion, will not take out the stain, with which such dreadful sacrifices are marked by nature. If the child be such a proficient in hypocrisy as to risque a stratagem; it may be, staking its life on the cast of a die, where the odds in the hazard are inexpressible by numbers. The interposition of authority and the exercise of liberty, in this delicate event, should be as the co-incidence of liberty and necessity in the moral world; where nature directs and rules us, while forming the passions by which we feel ourselves free. It should be thus in domestic government; the influence of the parent should be, in giving right sentiments or inclinations; the liberty of the child, in exerting the principles with which he has been furnished.

You may be useful to your families by pointing out, with candor and compassion, a miser in the decline of life when he has disposed of his children, or discarded them. Old age derives all its comfort from reflection; from future prospects, the consequences

of good actions; or from the virtues and merits of a happy offspring. These consolations and hopes are lost to avarice, which has staked its happiness on a single chance; that of increasing and perpetuating wealth. The certainty that the offspring of a miser will not proceed on his plan; the probability that they will dissipate his riches; the loss of their affection or support in declining life; their resentment, hatred and wishes for his death;—these are sufficient punishments for any crime; and they need not be aggravated by the apprehension of eternal torments. All systematic and written religions, however, add infernal prospects to the wretchedness of the present state; and nothing but total want of sensibility, or the entire extinction of imagination, could prevent a miser, disappointed here in his hopes, and believing he is to be punished eternally hereafter, from terminating his life in absolute madness.

The effects of avarice are not confined to individuals, or to families; they influence society, or affect public principles and manners. When riches are, not meerly the instruments

struments of the virtues and passions, but the standard of merit and ability; the political constitution is depraved, and must be conducted by palliating or managing corrupt principles. The use of riches being positively so much influence or power, no addition should be made to it by political institutions. I mean, riches should not imply wisdom, virtue, or any species of capacity for offices or employments. But the pretended wisdom of political legislators has determined otherwise: in all states the advantages of the rich against the poor are multiplied into injuries by the false maxim 'that political power is naturally annexed to property.' This is establishing avarice, as a necessary principle to that great majority in all communities which is determined in its pursuits by public opinion. An error of this nature, magnitude or influence, must have extensive effects to the injury of virtue. Wisdom and good qualities will be neglected, where every thing is implied in being rich, and where wealth is the standard of merit.

Commerce and trade, in states whose ori-

ginal constitutions are defective, generally produce this evil; they fix the attention on riches as the foundations of power, and the instruments of happiness. The arts and pursuits of commerce becoming complicated, or assuming the forms of science; we may expect they will wholly engross the public attention, or that a species of avarice will be the principle of political operations. How far the English character for justice, honor and generosity, may be affected by committing political operations to a commercial spirit in various parts of the world, time and posterity will determine. At present, the infatuation of public avarice is so great; the error is so thoroughly, so firmly rooted, that the most unjust, shameful, barbarous acts, are ventured upon, connived at, avowed, and gloried in--to obtain wealth; the talisman which obliterates all defects, and qualifies at once for the offices of wisdom or the honors of virtue----We have at present no hopes but from the dreadful, though salutary operations of these evils. Excesses of public iniquity, will involve themselves and their authors in some general

ral calamity: and when the clangor of splendid villany is silenced by distress, the voice of reason or of virtue may be heard.

With such opinions, it may be imagined I touched the dispositions to avarice, in the young gentlemen under my care, with a cautious or timid hand. All were rapacious, but not with the same views. Some collected money, to indulge a refined species of gluttony; some for amusements; some hoarded on distant and visionary plans. I did not bestow much attention on the different motives: it was the general prevalence of rapacity which embarrassed or offended me; and for which I was obliged to think of remedies.

I need not inform those accustomed really to attend to children, that the most persuasive exhortations on avarice, or rapacity could have no effect. The nature and use of money, was the doctrine, on which I had any hopes of forming successful measures. This is not the only occasion, on which you may observe the importance of philosophical principles in the early

early processes of education. But when we come to the doctrine of money, in the next course, you will understand my difficulties in forming any intelligible lessons, on so intricate a subject.

The most obvious analogy to the use of money, in common practice, is that of counters or shells at cards. This we soon rendered intelligible: but being obliged to resolve them into money, the evil remained; for money continued the ultimate object. The difficulty was the greater with me; as all the youth were the offspring of families in high, artificial ranks: heir ideas were acquired in town; and it was with little effect, they were told, money represented estates, and their produce; commodities, and the labor bestowed on them; and the time and ingenuity employed in arts, manufactures, and commerce. You will see, on another occasion, the contrivances to which I had recourse, not to render the whole of the subject intelligible, but to lead them into a right train; to prepare the proper foundation of good habits. Their property

property and labor in the garden; their allowances and presents, were all set in motion on the occasion, with so much effect that I ventured to deliver the oeconomy of the house into their hands, and they managed it some months.

The first tendency of the measure was to render me poor, and the young men avaricious: their mistakes were often expensive; and the prices of numerous articles in detail, which they had been accustomed to consider as dropping in their way, like rain from heaven, rouzed their prudence; and it required attention, to prevent its degenerating into penuriousness.

By dividing my income into portions for a year, a month, a week, or even a day; and observing, as they did really, that I only wished it to serve the purposes of the family, they soon comprehended the private use of money; and without any request or intimation from me, adopted a similar mode in the management of their incomes. If our connection had continued a few years, proper habits might have been formed, to withstand

withstand any occurrences in future life. But it was dissolved by events we could not control; and I apprehend the effects of our ingenuity have been trifling.

LECTURE

LECTURE XXXII.

SERVANTS.

HARDLY any measures, can be committed to the management of man without producing inconveniences. The emancipation of women, has introduced them into our amusements and occupations. Persons happily connected find a soothing softness thrown over engagements or difficulties, when aided by that tender and interesting friendship which can subsist only between men and women. But the advantage may delude. Even moderate and permanent affections have dispositions to encroach. The pleasures of mutual love, are so seducing, that the best minds are tempted to sacrifice imprudently to their enjoyment. The passion, in certain, perhaps in all periods of life, is ungovernable, or becomes a species of insanity, if its reins are given up; and when it subsides into the peculiar

peculiar friendship constituting happy marriage, it does not renounce the spirit of monopoly, observable in its first paroxisms.

It is the invariable disposition of that friendship into which love is meliorated, to have all ideas, thoughts, pursuits or pleasures in common; and it is ever struggling to carry confidence into excess. As it may be advantageous, the occupations of men and women should be distinct; the desire of blending all actions for mutual enjoyment, not only occasions loss of time, but neutralizes and renders ineffectual those pursuits in which either might be separately employed. The interference of women in politics and war, or of men in domestic oeconomy, are inconvenient and hurtful; not so much from an appointment of nature suiting capacities to employments, as from the expediency of employing different persons on different objects. Men and women, happy in each other, are generally and for that reason disqualified for important employments. Every thing being a common pursuit, the instrument of mutual enjoyment; it assumes a mixed character; has neither

ther the vigor and decision which distinguish men, or the grace and elegance which are the privileges of women.

This is not the only inconvenience of the abuse of female liberty. The distinct characters of the sexes, in ancient manners, were strongly marked; but the institutions securing them, were unjust or iniquitous. The mother of a family in ancient Greece, was a picturesque and interesting object. The laws of modesty confined her to the house: custom kept her apart from the society of the men who frequented it; and her talents and affections were directed to the care or education of her children. But the restraints on her manners were in some respects severe and tyrannical. Modern institutions have removed those restraints; and women, obtaining liberty, mingling in society, participating in its concerns and pleasures, often lose the best distinctions of their characters; neglect the peculiar, the affecting duties of mothers; and consign their children to dependants or servants.

This circumstance introduces a class of persons into the subject of education, under the

the denomination of servants; and it is of importance parents should be attentive to the principles and conduct of those they engage in their families.

We act under considerable disadvantages in morals, when we cannot refer to the maxims or examples of antiquity. The domestics of the antients were slaves, or freedmen with habits of slavery. Service in modern institutions, is the effect of contract, implying specific and reciprocal obligations. These obligations are susceptible of divisions and subdivisions not easily enumerated: property or power being vested in the master, service retains a tincture of servility; and servility is the general source of that want of attachment and principle with which domestics are generally charged. All tyrannical governments have perfidious subjects; and the perfidy is nearly in proportion to the degree of illicit or capricious power. It is impracticable to have good servants, as it is to have good subjects, without rendering the terms of connection equitable, or ascertaining them by fixed customs or laws.---But it is not my object to reform

the

the laws and institutions, but to influence the morals of my country. The idea of subjection, inferiority, or servility, is annexed to the situation of domestics; and retaining prejudices which are similar in their effects to the principles of the ancients, we may avail ourselves of their assistance.

Plato says, we should live with inferiors, as with unfortunate friends. This maxim refers to the custom of reducing captives to slavery at the will or caprice of the possessor. And there is hardly any appearance so much to the disadvantage of human nature, as indifference to misfortunes in others from which we have just escaped.

Rochfocault, the Solomon of a neighboring nation, affirms a man will bear the misfortunes of his friend with patience, while his own may be intolerable. Many of the maxims of that writer are satirical facts, not principles of action. The marks-man who should point to the exact situation of a bird on the wing, would never hit it: in morals the philosopher fixing principles at the level of human practice, will never produce a virtuous system. The model, the axiom,

the principle, should be the best imaginable on certain data; errors and passions will always keep practice beneath them. If selfish insensibility take place so commonly in friendship, as to render plausible the maxim of a philosopher; we must not wonder, in the connection of masters and servants, it should sometimes degenerate into cruelty.

The sentiment of Plato is replete with a species of humanity, which is above meer science; which throws a charm over the works of that singular philosopher; gives sweetness to his stile; and innocence to his errors; which induced Cicero to declare, he would rather be mistaken with him, than in the right with unfeeling, though more accurate philosophers.

Being born in high or low situations; with legal assignments of riches or poverty; the privileges arising from birth to command, or the necessity of obedience; are owing to fortune; to series of previous causes of which we have no knowledge; over which we have no influence; in the arrangement and production of which we can assume no merit: these are truths of great importance to the

species of humanity under consideration. The pride of birth; the deference we expect on its account; the unfeeling selfishness with which we use the power fortune has given; and force to our interests the persons or talents of dependants:----these are effects of ignorance or inattention; for no man would behave ill to inferiors, who consulted his interest or pleasure, who considered them, as they are, his unfortunate friends.

But it is said, no general principle besides custom can be established, respecting this duty. The various degrees of subjection from absolute slavery to insensible dependance, being generated by various customs, must create various obligations. On that account, the justice which the laws or customs of a community require of those who have the absolute disposal of slaves, must be different from the obligations of masters who engage servants by specified covenants.

This is true. And a man, who would treat domestics accustomed to slavery, as free persons engaged by contract, would probably suffer for the generous imprudence. Custom, then, should sometimes modify our

virtuous obligations, though it be not the principle from which they spring. The Spartan was within the precincts of custom, when he debased a slave by intoxication to furnish a lesson for his son; or when he sheathed his sword in the bowels of a domestic, as an anatomist plunges a knive into the heart of an animal, for the chance of satisfying capricious curiosity;---but neither the Spartan nor the anatomist are within the precincts of virtue.

From the general sum of loss or gain, formed by the experiments of nations in good or bad actions, the general doctrines of nature may be specified; and, on every subject, a rule of obligation may be ascertained, to which in all situations, or under all forms of government, the cultivated reason of man will teach him to look up; with more or less hope of observing it; according to the distance of situations or governments, from those pointed out, by the highest interests of mankind. The Spartan who murdered his Helote, on slight apprehensions of insecurity, was within the law: but he who allowed a wretched dependant every indulgence possible in his situation;

situation; who derived security or advantage from attachment or affection,---became virtuous by waving the cruel privileges of custom. Virtue, therefore, though it respect the laws, usages or manners, and may be heightened or abated, does not obtain its nature from them. In most situations or communities, the man who would be only as just and beneficent as he is obliged by the laws, though he might be tolerated as a citizen, would never acquire the praise of virtue.

The obligation of virtue seems to be that of endeavoring, by the use of reason, in every situation to obtain the utmost happiness. This is the ultimate object of all equitable regulations in society, though it may not have been the reason of forming any particular constitution; and it should be the disposition, as it is the general tendency of virtue, in all men; to influence, incline, or force all usages or laws towards that general purpose of society, the highest possible happiness.

This tendency, or disposition, constitutes the difference of a good and just man; or that of virtue and custom.

On this general ground, we may ascertain the duties of masters and servants in all situations. It does not always afford sufficient satisfaction, that we treat them according to custom: it may not be practicable totally to disregard the laws or manners of our country; but, by attending to a law of nature, as evident as that which regulates the multiplication of numbers, 'that we are to obtain our happiness, by the happiness of others'---we shall meliorate the customary inconveniences of every situation; humanize every institution; and direct every action to produce some portion of general enjoyment.

Whether nature may have committed the care of every creature to himself; and the first law be that of self-preservation: or every individual be committed to society; and social happiness, by every exertion of our faculties, be the general object---are questions which may divide men into philosophical parties. I feel a reluctance in controverting established opinions, either in religion or morals: but if nature; or the being; or the principle, so denominated

nated—be not blind and undiscerning, as she has been imagined by unfeeling atheism, she must have calculated to effect a loss in making self-preservation the governing law of her productions. In all the experiments I have made, the result has been a loss (in enjoyment, I do not speak of riches or honors) when I have regarded meerly my own advantage. And, in every social union, from the slightest to the most important, when actuated by the social principle of that situation, I have obtained security or happiness, in greater degrees, than by any principle meerly personal.—I therefore suspect, there may be no personal principles of social conduct, but those generated by error, mismanagement, or temporary expedients. All the important and genuine tendencies, dispositions, or principles, I have observed in nature, have been social. All animals perish out of society: the young are committed to the old; the old committed to the young; all are committed to society. Selfish passions are spurious principles, generated by bad families, bad associations, or bad governments; it is a principle per-

vading those affinities or dispositions of nature which form societies--that no man shall find permanent enjoyment or happiness in the inconvenience or injury of another.

Conceive then a human being, with a number of his fellow-creatures in his power; their sustenance at his discretion, administered only to enable them to labor; their enjoyments enumerated or dealt out with a strict regard to theprofit of the master: and when parts, even of their bodies, are thought to divert attention from a wretched task, they are mutilated in methods atrocious to humanity.----Will it be said, any law or usage can reconcile, or afford satisfaction to man, while he subjects a being of the same form and sensibility to such misery?

Every ingenious evasion, on the subject of slavery, has been lately used, to excuse civilized nations, in having recourse to it. The sciences have been called to the assistance of this vile cause; and, in the hands of mercenary professors, they have been prostituted to defend it. Differences, in the formation of parts, have been discovered; the

the superiority of white to black persons has been inferred, and consequently the right of slavery. The argument, if good, would prove too much. Anatomy exhibiting only a difference, a Negroe may pronounce it in his favor, and infer the right of enslaving his present oppressor.--But superiority does not imply this kind of power; and custom cannot accommodate or reconcile it to the reason and goodness of the human mind. All animals, of acknowledged or indisputable inferiority, differ from us in conformation, and are subject to our power. But that power, in all reasonable beings, is regulated by utility; and the highest utility we find invariably allied to strict justice or extensive humanity. We observe that men or nations, as they advance in excellence, soften the condition of brutes, and gradually emancipate them from slavery or wretchedness. Reason and humanity will lead us unavoidably, to estimate the powers of enjoyment in brutes, and to render their services consistent with that enjoyment. This is likewise policy or utility; as may be observed in the fidelity and services of an Arabian

bian horse, compared with those of any animal of the same denomination, continually under the whip of the master.

The argument from conquest, or from necessity---is now superseded by an audacious allegation of the merchants in the trade of men--if they were not to purchase negroes to be employed as slaves, they would remain at home in greater wretchedness. These are the subtleties of avarice and inhumanity; they have been often and ably refuted.

In my circumstances, I should talk ridiculously of abolishing national customs. It is necessary to point them out, as they affect those regulations, or that conduct respecting servants, so important in the present method of education.

I will assume a fact, which I can at any time prove, that the present disposition or predilection of England is in favor of domestic education. Public schools are on the decline; all parents, in my knowledge, whose children are sent to them, regret the necessity in their particular situations. The customs or habits of families, are however highly

highly unfavorable to their intentions; and the most essential or important parts of education devolve on servants. Tutors or masters are provided to direct the instruction and exercises of children; but servants are their companions, confidants and friends. While this evil remains in any degree, servants are important objects of attention. Rousseau treats the subject in his general manner; but parents whose children are in the confidence of servants, do not read Rousseau, or they are insulted by his invectives. Besides, he does not seem to have discerned the source of the evil in this reproachful confidence. Servants are in a state of opposition to the interests of their masters; and become vicious or profligate, either from injustice, or from indulgence.

In great towns, they avail themselves of favorable circumstances, and largely partake of the general luxury: but this is done on the maxims of depredation; and instead of correcting, it multiplies their vices. The error which debases or corrupts them is, that servitude seems to imply degradation; or that a master appears to have an innate

superiority

superiority, discretionary power, or privileges, added to the terms of the covenant by which he engages a dependant. All masters, without an exception in my knowledge, act under the influence of this pre-possession; though it be destructive of qualities, they anxiously seek in servants. It is in vain, after that opinion has been signified, they are loaded with favors or marks of generosity. They are the effusions of vanity on a wounded or exasperated mind; they generally and naturally produce the most virulent ingratitude. I have seen servants overwhelmed with generosity; but none treated with justice. The injury is generally repaid with perfidy; and the dreadful revenge is taken on the innocent minds of children.

Plans have been suggested for the reformation of vices, which sometimes render servants formidable to society; but none reach this source: every measure will fail of extensive and permanent effects, which includes not the errors of masters. Servants are at this time, a distinct class, cherishing a tacit spirit of opposition or enmity; as all the subjects of arbitrary governments secretly

cretly abhor their masters. Measures hinted for their reformation, have united or compressed the body, and proved their inefficacy, by increasing the evil. It is the government that corrupts the people; not the people the government. Reform the masters; and you will have no great reason to complain of servants.

I have thought of remedies or palliatives for this evil, as it affects education; but they are so entangled in objections and difficulties, that I must have greater leisure than I now enjoy, to prepare them for your consideration.

LECTURE XXXIII.

HABITS.

Ἐλεῖ βίον ἄριζον, ἡδὺν δὲ αὐτῷ ἡ συνήθεια ποιήσει.

PLUT. *Mor. p.* 602.

IN treating of important passions, I may appear to anticipate essential parts of that plan of education, which, in the commencement of the lectures, I hinted to be natural and easily executed. It was then considered as a truth, susceptible of demonstration, that the present method should be inverted; and children be led from facts, to sentiments, maxims, or principles; not from principles or sentiments to facts.—The account I have given of an attention to the passions of children, in the first period according to Rousseau's division, may appear premature. But in education, as in roads, we are seldom at liberty to draw straight lines; we trace the tedious, wasteful windings of our ancestors; and while

while passing with velocity on secure foundations, we pardon their errors in consideration of the difficulties they surmounted. Children brought to me, were vicious men in miniature. The business of fashionable education; conducted with ostentation and expence in private families----is on the principles of artificial gardening; and the pupils are hot-house plants. Their progress and beauties dazzle or surprize superficial observers; but they sicken at the first breath of common air; they have latent insipidities discernible to a natural or accurate taste, and they fade or perish with the rapidity they sprung up.---My actual business was generally different from the direct execution of my plan. Quintilian says those who would learn music of Timotheus, were obliged to pay double price, if they had any previous instruction. It required more judgment or delicacy, than I could always command, to dissolve the meretricious charms of refined affectation, or to correct passions forced into maturity; without exciting resentments which would have disappointed all my purposes. The immediate danger

was

was from the early formation of vicious habits; especially when the growth and vigor of premature passions were considered by parents as indications of superior characters.

Our views of moral subjects, like that of landscapes, depend greatly on the points in which we take them. The doctrine of habits does not seem to have obtained general attention. They are considered as accidents, or dispensations of Providence; in which we are to deem ourselves fortunate, if in favor of virtue; or unfortunate, if in favor of vice. But habits are formed by laws of nature; regular, invariable, and well understood, as those by which 'grass grows on the mountains, or herbs for the service of man.' In education, the first, and simple principles of habit may be discerned and influenced. By the customs of families, who pretend to educate their children, habits are formed too early; often on vicious or inveterate passions. To avoid the premature formation of characters, some have adopted a maxim, at this time prevalent in Europe, 'that children, like trees, are to be left to the

the elements.' A philosophical and eloquent visionary has presumed to offer it as a principle: the audacity with which he has insisted on it, and the credulity with which it has been received, are among the circumstances which may be likely to render his name immortal. The condition of knowledge, on the subject of education, is extremely low. The treatise of Mr. Locke contains the principal hints of improvements, which have been introduced in modern times. Mr. Locke is said to have directed the education of the celebrated Lord Shaftsbury; and the elegant accomplishments of the pupil, do honor to the talents of the tutor. Rousseau seems to have had but little actual experience. His attempts in education were unsuccessful; partly from impetuosity, partly from the characters of his pupils. He had not the fortune to cultivate the capacity of a Shaftsbury. The information of Mr. Locke is greater, and more to be depended on, than that of Rousseau; who asserts truths, as inferences from errors, discovered with the prompt penetration of misanthropy. General maxims are borrowed from Plutarch,

Seneca, Locke, and Fenelon: but he has a faculty almost peculiar, of alarming the passions, and commanding the attention of the ignorant or dissipated; and he involves his purposes so much in romantic fables or incidents, that he engages the vicious taste or bad habits of the public, to remove its errors in education.

One event, in my own life, led me to fix my attention on the subject. I found myself in the situation of thousands, who are daily precipitating into a state for which they are unprepared. I was punished, as it were by fortune, for my presumption. The whole management of a charge devolved on me, for which I was nearly as unqualified, as if I had not heard of the duty. I had no consolation, in observing all around me equally ignorant. The first attentions to the child, were so absurd or preposterous, that I was rouzed to seek assistance and advice. Fathers and mothers; persons of sense and virtue in other matters; appeared to have given up the first offices of domestic love. I was ridiculed for not suppressing feelings, which, if wanting in brutes, would denote them monsters;

monsters; for not committing, with alacrity, the important and pleasing duties, which nature has assigned me, to a nurse or a servant.*

Children in high and opulent situations, are brought up in this manner. In a long and anxious attention to the subject, I have not seen many exceptions to the imputation. I have seldom known a father, or mother, who had any idea of the real character of their children. The father's attention is divided by the mercenary politics of parties, and the qualities of brutes: mothers are occupied by frivolous plans of fatiguing dissipation; by anxiety to give point or wit to cards, for insipid, importunate visitors, or messages for the health of dogs. But of the children, they only know their persons, and reputation in the house. Is it not astonishing, a being bearing the character of rational and civilized, should employ, on strangers or brutes, the attentions and affections, naturally directed to children? In almost all the families I know, children

* I would refer the reader, on several interesting parts of this subject, to a very ingenious and elegant Poem, called INFANCY, written by Dr. Downman.

are ushered to their parents at appointed hours, and with certain ceremonies. Dogs are constant in-mates of the mother's dressing-room or parlour; fed under her eye, or by her hand. The mother of six children, has been wholly occupied by attentions to brutes; while two of her depraved sons were designed for my torment. In one of my visits, during the treaty, I found her in exquisite distress, for the indisposition of an animal she held on her bosom; which I had mistaken for a muff. It was a dog of wonderful extraction; and it had refused the smallest morsel of a boiled chicken which lay on the table. I said hastily, I knew a hundred poor persons, either of whom would devour the chicken, without leaving one of its bones. She treated the information as vulgar humanity; redoubled her caresses; and provoked me to be revenged. Perhaps, said I, the dog is bitten. She dropped it into her lap, and screamed. The husband was alarmed; the bell was rung; and a bustle ensued. I had been so often sent for, and amused on frivolous or detestable subjects; while my own business, or that of

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the children, was interrupted; that I obeyed the impulse of resentment, and persisted in the probability, that the dog was bitten. I referred to a late newspaper, for the case of a lady, whose lip had been seized in the act of kissing a dog, with symptoms similar to those of the creature before us. The discussion postponed my business; and I took my leave, loaded probably with the execrations of the mother. On my coming a second time, I learnt the animal had died; and that some of his companions had the same moping or melancholy symptoms. My opinion having the appearance of probability, I was offered promotion, from the superintendance of the children, to the inspection of the dogs: and I have no doubt, if I had accepted it, I should have found its superior advantages. By declining any further opinion, and sarcastically recommending Dr. Monro, I committed an offence, which I can see is not forgiven me at this day.

It was from such families, I generally obtained pupils. Their characters were prematurely formed; and their habits established

early, on the most vicious models in the world, those of dissipated servants. I had greater difficulties, even in the first period of education, with the rudiments of bad principles and passions, or the commencement of bad habits, than I should have had with the whole education of children, delivered to me with the usual innocence or ignorance of infancy.

The capacity as well as character of a man, depends greatly on the passions of infancy; particularly on early associations, or early habits. This truth escapes common observers; because it depends on a number of minute circumstances, which appear separately insignificant. When these circumstances are combined in their effects, they become important in morals; but continuing unconnected in the imaginations of parents, opportunities of regulating or correcting them are lost. They are so numerous; they affect the constitution and mind of a child in methods so various; that persons, not accustomed to the art of investigation or reasoning, suspend all judgment and direction, until minute dispositions have

have assorted themselves into principles and habits, or impressed an indelible character on the mind. This effect takes place, in some children early, in others late. I have known the character compleatly fixed in nine or ten years. At the age of ten, the common education commences, in attempts 'to correct the faults of nature.' Besides being a contradiction in terms, this is the occasion of so much trouble and misery, that it is astonishing men do not endeavor to trace and remove the cause. Nature gives dispositions; but never impresses character. We come into the world with capacities, which education may direct to fulfil the duties of life. The importance of adjusting first dispositions, is like that of constructing a foundation, without which, an useful and elegant superstructure must be attended with hazard or danger. When proper attention has been paid to the first ingredients of the passions or habits, it will not be of so much importance, if children should afterwards be committed to the care of ignorant or imprudent persons. But when wrong directions have been given to

the temper; or first habits have been formed on vicious dispositions; I do not remember an instance, in which the inconveniencies have been wholly removed. An indistinct opinion of the kind may be found, even among those who have had the education of public schools. The character of a boy at school, is generally his character for life. His capacity and temper take their direction, which are never materially altered. The business of education, which now astonishes the world with the indefinite number or confused magnitude of its duties; on which there are numerous volumes ostentatiously written; might be reduced, like the duties of social life, into simple, practicable, and pleasing principles. But this is not my present business. Indeed I have been so long entangled in prepossessions and errors on the subject, that having discovered the path I conceive to be right, I am too wearied to pursue or to describe it. I am obliged to state my difficulties to you, that you may judge of the probability of those opinions and maxims, which I may possibly submit to your attention.

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In the common methods of education, the passions are suffered to open under the direction of accidents; or they are perverted by ignorant and vicious persons. Children, therefore, the most pleasing and amiable of the works of God, are generally disgusting. All other productions, are in their proper situations beautiful and good. Human nature would be the only thing under the curse of Heaven, if it were in reality what it appears to be in early youth. This is the reason that any connection with children is deemed a calamity; that a schoolmaster is something analogous to a viper-catcher, or any unfortunate being, whose lot it is to be conversant with venomous or incorrigible animals.

The disposition, humor, and temper, which have been formed early. under injudicious or bad management, is called emphatically by the scriptures ' the law of sin' in the habit or constitution. When education is entered upon, the ridiculous warfare described by St. Paul, is also commenced. By a variety of painful or tedious arts, we commit to memory a system of knowledge

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and morality which we are indebted for to the genius or virtue of antiquity, and which our management would not have produced.

I beg to be understood, as not meaning to disparage human nature in any period, or under any circumstances; but I never conceived a clearer truth than, if the present mode of governing children were left to its consequences, and the noble sentiments or maxims of antiquity not brought in to form another mind, the contradiction so happily described by St. Paul, would not take place: but the sentiments or maxims themselves would not be discovered. What is the reason of that unphilosophical, preposterous maxim, in all the learned or elegant arts, 'the best method of imitating nature, is to 'copy the ancients?' Who were the ancients? ---Men like ourselves, but differently educated. Their talents were developed under the direction of wise and affectionate parents: in that manner they became the children of nature; and their eloquence, writings, or designs, seemed to be, her immediate inspiration. We are distorted or mutilated, in body and mind, by the customs

toms and institutions of education. It is therefore improbable, we should have principles of morality, or taste, which may be deemed original. Our minds are not formed by the hand of nature; and we dare not approach her, but by the mediation of the ancients.

This kind of imitative knowledge is formed in the second period of education: and we are generally instructed in some principles of religion. The whole may be said to constitute the 'law of the mind;' by which we hope to ensure happiness: but being in opposition to passions which are the produce of the first period; which constitute the 'law in our members,' they render us those undecided, equivocal, contradictory, and miserable beings, so beautifully described by the Apostle: 'That we do, we allow not; what 'we would, we do not; but what we hate, 'we do.' Our habits are so much in opposition to the principles we have acquired, that to perform what we believe to be good, we know not: 'and when we would do 'good, evil is present with us. For we 'delight in the law of God, after the inward 'man;

'man; but we have another law, in our 'members, warring against the law of the 'mind, and bringing us into subjection to 'the law of sin.'

If we go back, in imagination, to those ages of simplicity, when wisdom was the handmaid of virtue, and men cultivated their understandings, to be qualified for their duties; we shall find none of the discordant qualities, which render modern characters so ridiculous or so miserable. Judicious and seasonable attention, formed their bodies into that interesting beauty, and their minds into that vigor, that general harmony of dispositions and powers, which we always admire, but never possess.

Error and negligence, respecting the ingredients of passions or habits, in the first period of education, are constant alloys to the excellence afterwards acquired. Injudicious indulgence, carelessness, or severity, fixes in our constitutions ill health and bad temper, which mark the body or countenance with deformity, and render the mind incapable of great acquisitions, either of science or happiness. The knowledge we possess,

possess, is often like liquor poured into distempered vessels. Hence the astonishing inequalities of modern characters. Minds and figures cast in heavenly molds, actuated by the passions of fiends; great acquisitions in science, dishonored by mean habits; or the best principles of morality, associated with the worst vices. These contradictions are so familiar, that we seldom expect in our acquaintance, general uniformity or consistency of character. We say, with candid compassion---of one, that he has great wisdom or learning; but is licentious or immoral in his private conduct:---of another, that he is conscientious in the principles and forms of religion, believes its dogmas, and practises its ordinances; but he is unhappy in temper, deceitful in professions, or oppressive in transactions. The consistent moralists of antiquity, would have viewed these characters with the disgust we feel at pictures, exhibiting the charms of life and beauty, associated with the loathsome attributes of disease and death.

Such is the influence of habits; and such the importance of early management of the passions.

passions. If improperly directed or misused, they render all future care; all industry; all acquisition of science; even the knowledge and practice of virtue, of little effect. To prevent these evils, or to remedy them in particular cases, have been the objects of those Lectures, which have treated of the passions. That I have anticipated essential parts of my general design, is owing to the custom in common education, to anticipate the effects of nature, time, and experience.

LECTURE

LECTURE XXXIV.

REVIEW OF THE FIRST PERIOD.

I CANNOT take up the present time in a better manner, than by tracing the outline of that period of education, to which the Lectures have had a general reference; which Rousseau denominated the first; which should be considered as the period of impressions; and from which sentiments, opinions, or principles, should be excluded. I doubt the possibility of such a period, as described by Rousseau: my experience will warrant an opinion, it does not exist in any of the general conditions of English children; and it cannot be introduced in many centuries of gradual, uninterrupted improvement. The projectors of antiquity, when they proposed perfect plans of government

ment or police, felt their impracticability, and inserted a previous requisition, that all citizens above the age of ten, should be banished or destroyed. If Rousseau had obtained, from a similar requisition, a community of infants, I fear his misanthropy alone would have been gratified; for he could not have exhibited all the effects of his plan. Children are perverted in the arms of mothers, or nurses; they acquire dispositions, principles, or characters, very difficult to remove, as early as the art of walking. Within the period he assigns to idleness and simple ideas, the children I have seen, had made considerable advances in the art of reasoning; a factitious species of memory had been loaded with maxims or prejudices; and various passions had been nearly formed. To avoid these obstacles, children must be taken at their birth: how to manage them in their first years, without the assistance of fathers, mothers, nurses, or servants, who corrupt them; in connections with whom they must acquire passions, habits, and principles;---will require a stronger invention to devise, than

that

that of Rousseau. Moral and philosophical systems are useful, as land-marks to vessels at sea; which must steer its courses, under the impressions of various or opposite impulses.

The first period of education is naturally and principally that of impressions. But the faculty of comparing them, and the desires they occasion, are of early birth: though not strictly coeval with impressions and sensibility, they closely attend their steps. The utility of passing from various facts of a similar kind, into general maxims; of assorting impressions into classes; and comparing the effects of outward objects on our sensibility; stimulates the affection of parents, to precipitate their offspring into the valuable acquisitions of maxims, principles, or the arts of reasoning: not considering, that by putting into their hands weapons unsuitable to their strength, those powers are debilitated, fatigued, or disgusted, which might gradually have been trained to utility. Speculative men, observing this general error, declaim sometimes with tones of superiority or imperiousness which perpetuate it; and generally decide on its absurdity in a summary undistinguishing manner.

As Rousseau is the last writer on education, who has produced any considerable effect on public opinion; it is necessary to observe, he is precisely in this situation. He decides peremptorily against the cultivation or use of reason; the developement of passions; and the establishment of moral or religious principles, in the first period: he gives plausibility to the opinion, by a happy and eloquent description of the absurdities or injuries of general customs. But he cannot persuade men to relinquish sentiments or opinions, which daily experience countenance. The measures and customs satirised by Rousseau, may be absurd, or pernicious; yet his general conclusion may be unfounded, that infancy is the season of idle or active ignorance; and that we should wait the moment when reason unfolds, as the sun rises, at a given period. No opinion, in common life, can be more visionary, or more pernicious. Infancy is the period of information, principally from impressions; where reason receives its birth, and has all the characters of a child, when first attempting the use of its limbs. A system of education, neglecting it in these circumstances

cumstances, on the supposition of a future miraculous birth, in full stature, maturity, or strength; would deviate from common error, into an extreme as unfavorable to knowledge and happiness.

It is a vicious mode of reasoning, because children are improperly employed, they should run about idly and at hazard; or because children are formed into prating impertinent puppets, they should be suffered to sink into the inattention and stupidity of brutes. These conclusions are rather inferences from unguarded phrases, than real opinions of Rousseau. His real opinion, as far as I have had opportunities of putting it to proofs, is also unfounded.

The common method of confining children to formal lessons to be committed to memory, I will allow to be injurious to the understanding, as it is to health. But it does not follow, that children are to be left to their own devices, or to obtain information by accident. There is a mode of instruction, suitable to the restless activity and curiosity of infancy; as philosophy or policy may be to mature reason or inactive age.

The first desire incident to children, is that of food; the second, that of an acquaintance with outward objects. The art of education, in the period under consideration, is to direct the latter, without force or violence, to a sufficient number of objects, to fill up the child's time, employ its activity, and improve its strength or constitution. No province will admit of this employment but that of natural history and philosophy. You will not be alarmed at the presumption of introducing children, among the ostentatious philosophers of modern times: it is not the first occasion, in which you may observe philosophers deriving their fame from puerile employments. In order to give factitious dignity to natural history, it is at this time obscured by a barbarous jargon, or by fanciful systems. These must be avoided, in the instruction of children; and the distinctions, properties, or uses of objects, be associated meerly with their names, to answer the purposes of a rational education.

But it is proper to admit and consider objections, which meet us in this place.--- Can it be expected, parents or tutors, who have

have been improperly educated, should have either disposition or power to conduct children in a different manner? And the collections or books of natural history, being calculated for ostentation or amusement in the later periods of life; can they be applied to purposes for which they are not suited? These are precisely the difficulties of the undertaking; and they have deterred great numbers in my knowledge.

When I took up the idea of inverting, in my own practice, the common method of education, it would have been difficult to have found any person less acquainted with natural history or philosophy; and to this time, I have not had leisure to render my progress in them considerable.--I have had the satisfaction, however, of directing others into paths, I could not pursue. Parents hesitate, not from doubts of the reasonableness or utility of the plan; for the conviction is irresistible: but from apprehensions of sinking into insignificance or contempt, by attempting to instruct where they have little information. Parents, like princes, are studious to avoid actions, which do not immediately indicate superiority. They do not

consider, their situations imply power and consequence, to insure obedience; that no species of influence is so certain or effectual, as that obtained by a superior, waving the prerogatives of his situation, and affectionately sinking into a level with his friend. On this account, parents should never be preceptors. I am the more earnest and decided in the opinion; because in the commencement of my undertaking, I extended as widely as possible my province of teaching. My theory had suggested, the business of instruction should be elevated; and confined to parents, or tutors highly in their confidence. I have tried every species of address, my experience or reading would furnish, to conduct the art of teaching on the ground of affection or friendship. But I never succeeded: nor have I seen a parent or tutor, who was actually a preceptor, in the confidence of his pupil; and without confidence, all the important purposes of a rational education are lost. Observing, as a preceptor, that I was disappointed in my principal objects; that the confidence of every class centered in the leading boy; I gradually relinquished teaching, and entered

tered into every class which was afterwards formed. Whatever my proficiency, I received instructions in common with the pupils, and always took care to move with the body; or if I preceded, it was just to stimulate its industry. I immediately felt the difference: every disagreeable idea of authority or power was banished from the confidence I found it easy to acquire; and the advantages were numerous, for it insured the exertion and good conduct of the assistants, as well as the attention and industry of the pupils. From that time, I have observed it as a rule, to submit to the fate of the pupil; or actually to accompany him in every path of instruction. This removes the difficulty of conducting the education of children, on subjects with which we may be unacquainted. The other regards books; and is altogether as formidable.

It has been a complaint in Europe, for two centuries, 'there are no proper books for children:' and the attempts, in my knowledge, to remove the complaint, have been generally unsuccessful. Principles, maxims, or passages of religion morality and poetry, were committed to memory, before there

could have been a possibility of comprehending them. Europe, for centuries, was influenced by a general habit, similar to that of parrots, of recollecting and uttering sentiments, not the effects of observation or knowledge: the memory was misemployed, and the understanding seldom brought into use. If persons thus educated, acquired religion, virtue, or genius, it was from prepossession or imitation, not conviction or enquiry. The absurdity of that mode of education, could not escape men of judgment or penetration; and expedients to palliate its inconveniencies, were frequently proposed, and sometimes adopted. But no man ventured wholly to postpone subjects incomprehensible to children; until Lord Bacon pointed out the natural order of the sciences, and gave the first place to facts of natural history. Comenius, celebrated for extensive learning and religious enthusiasm, soon afterwards applied the observations of Lord Bacon to the subject of education; and though his soul was nearly absorbed by superstitious passion, he saw the proper foundation of wisdom and virtue, in accurate and extensive knowledge of natural history.

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He therefore postponed grammar, and the usual treatises of maxims or principles; and composed a work, in several languages, called 'Janua Linguarum,' or an Introduction to Languages. The work consists principally of short chapters of natural history; with such representations of objects, as the skill of the times would easily furnish. A plan so reasonable, greatly heightened the fame of its author. Charles the First invited him to England, to reform the conduct and discipline of the public universities and schools. He had not commenced the undertaking, when the civil war took place: and we may doubt, whether the literary events suspended, or the political events produced by that war, were the most important to public happiness. No succeeding prince has directed his attention to the object; and the schools and universities continue unreformed. A book written, on the first attempt to return into the path of reason or nature; may be supposed to have numerous imperfections. Science is subservient to the attainment of languages; not the attainment of languages to science. It does not wholly avoid sententious morality,

morality, or the injunctions of duty. The natural order of knowledge, is, however, pointed out: and though many facts are fanciful, or the opinions exploded, it is the best introduction to languages; and under the direction of a proper master, it is the best book I know for the use of children. How the attempt of Comenius should have escaped the notice of Mr. Locke, is surprizing. I do not wonder Milton should overlook him; as a partizan of Cromwell might have been inattentive to the merit of a man protected by Charles. Besides, Milton's Tractate of Education, though ingenious in its opinions, bears stronger marks of the fancy of poetry, than of the experience or wisdom of practical philosophy. Mr. Locke sometimes hints at the expedience of Comenius's method, without referring to it. The truths rendered practical by Comenius, and dispassionately stated by Mr. Locke, occurred to Rousseau, as oil falls on fire; and they blazed more to the terror, than the conviction of Europe. These incidents gave rise to speculative disputations, not to improvements in practice. The Preceptor, in English, is the only book, compiled and written

written in the period to which I allude, on any idea analogous to the plan of Comenius. The Preceptor has several circumstances in its composition, which renders it unfit for children. It is, however, the only English treatise that has any pretensions to utility, in the commencement of a rational plan of education. The French, who are as attentive to moral and political improvements as the nature of their government will admit, produced several treatises, to bring the sciences into the paths of youth; but I recollect none who have stood the test of utility, except 'Spectacle de la Nature.'

There were only three useful books, in my knowledge, Comenius's Janua Linguarum; Spectacle de la Nature, and the Preceptor; when I undertook the education of several children, and was at liberty to pursue my plan.

I had undergone the usual forms of a liberal education; and had felt its absurdities. Of the facts of natural history, natural philosophy, astronomy, mechanics, chemistry, and anatomy, I had obtained a scanty, precarious knowledge, and they had been introduced to me as matters of scientific

fic faith. When curiosity, or the prevalence of fashion induced me to examine the facts, I found it would require many years to correct the inaccuracies of an ostentatious but bad education. I determined therefore, the children under my care should be informed of facts, and instructed to compare them, before they were initiated in the art of reasoning on ideas or principles.---At this period I required all the support I could derive from the superlative abilities of Lord Bacon. However convinced that the order of the sciences should be inverted; I might not have risqued the consequences of my own opinion without the authority of Lord Bacon. It was the custom of scholars to commence their career, as metaphysicians, divines, or poets; and to conclude it as children I directed my attention, to the amusements of this unseasonable childhood; and converted the Philosophical Transactions into school-books. They were expensive in careless hands; but they answered my general purposes. Subjects of puerile attention or curiosity, are there treated of; and in a manner sufficiently puerile. These were occasionally assisted by the productions

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of the French or Prussian Academies: and I could not regard my pupils, comparing the objects around them with representations or descriptions; drinking with avidity, at genuine and suitable fountains of knowledge,---without regretting the years I had misemployed, or the irreparable loss I had sustained, in not having the operations of my fancy, judgment and reason, founded on early and accurate acquaintance with natural or experimental truths.

The neighborhood of the capital; and the expedience of directing the activity and curiosity of youth to the examinaion of its manufactures and arts; rendered the French Encyclopedie a necessary part of our library. Chambers' dictionary was then in a very imperfect state. I am informed many judicious additions have been made to it; and I see announced, a compilation of a similar kind in Edinburgh called Encyclopedia Britannica. But my views being directed to the acquisition of languages, while the pupil advanced in knowledge, I used the French Encyclopedie.

While endeavoring to reduce into method the desultory information of such voluminous

nous works, a gentleman entered my house, with a parcel of books. He was a German student in physic; just arrived in London; to walk the hospitals; and he brought me the works of Basedow, a present from the author.--I was agreeably surprized, a German philosopher had considerably facilitated my design. For he had extended the plan of the Preceptor to the general circle of the sciences; and endeavored to adapt the whole to the situation or capacities of children. I have understood in conversation, with German literati, that Mr. Basedow discovered uncommon resolution as well as talents, in attempting to reform the customs of his country: having conceived the design, he pursued it with so much inattention to circumstances, that parts of the work were compleated in prison. The grandeur of the undertaking in circumstances so unfortunate, drew the attention of the Prince of Anhalt Dessau; he was set at liberty; artists furnished him with designs; printers offered assistance; and the protection of the Prince enabled him to open the largest and best school which Europe has beheld in modern ages. The Prince visited England soon after

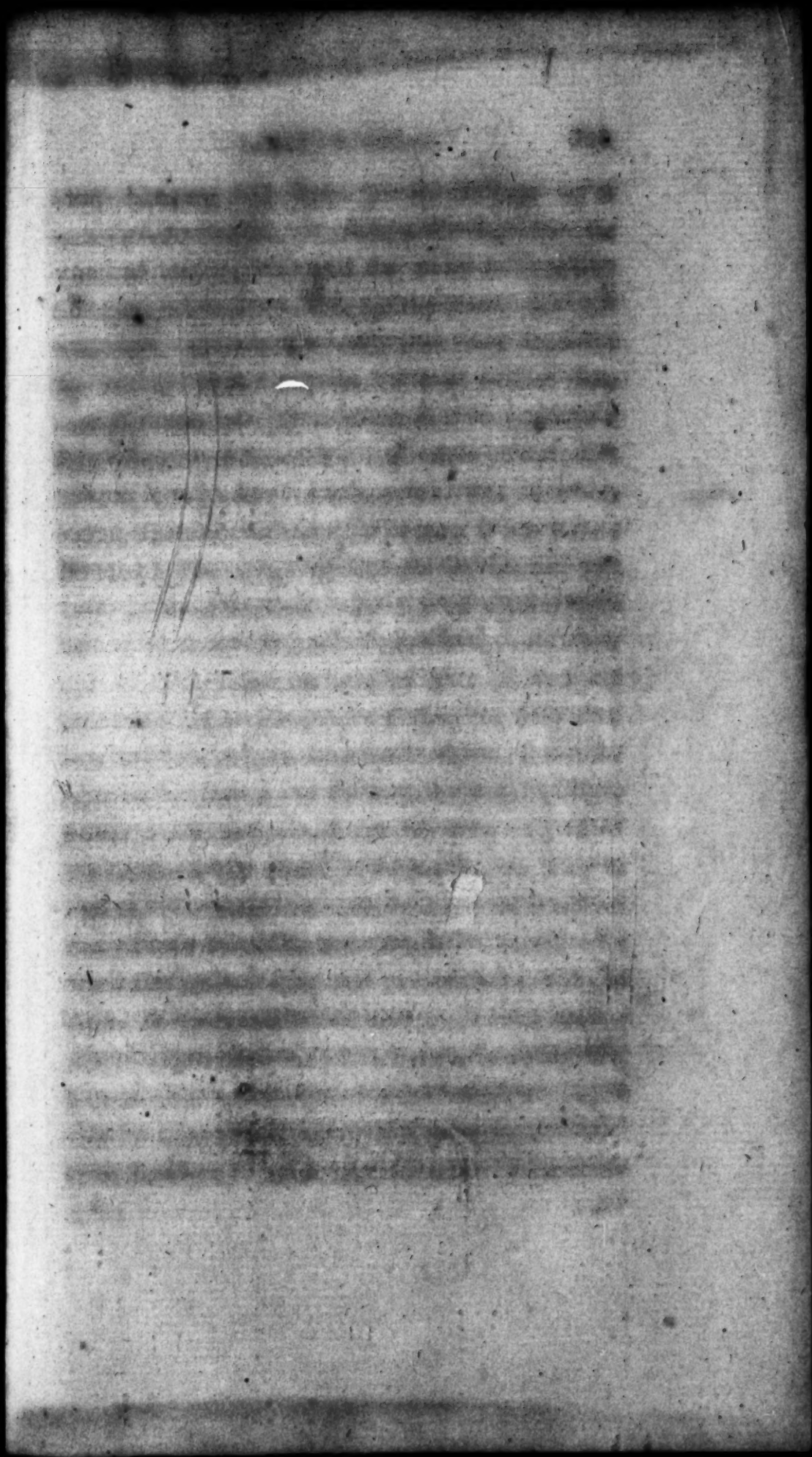
after the event; and he professed it to be one of his objects to learn means of giving effect to the institution; but he was astonished to find the laws of England more liberal than its customs; and dropped the intention of conferring here with persons of reputation abroad, as they were not countenanced by the government of the country. The school drew pupils from every part of Germany; from Russia, Prussia, Poland, and Hungary; and acquired a splendid reputation. What its present state may be, I know not. Basedow retired to learned indolence, in the university of Leipsic; and it is probable the institution suffered by his absence. It has been my intention to revise and suit his works correctly to the scientific order pointed out by Lord Bacon, to the general state of English literature, or the genius and circumstances of English children; and to open an institution on a similar plan: but my leisure, health, and life, are not likely to admit of such an undertaking.

On the success of the school in Anhalt Dessau, the eyes of the literati of Europe were directed to England, as the only soil where such a plant would rapidly shoot into maturity:

rity: and so strong was the general persuasion, the English would adopt or improve the idea of Basedow, that, on my slightly mentioning an inclination of the kind, it was conveyed abroad, or announced in the literary journals and reviews of Germany as a decided and fixed resolution.

I have already hinted, an unexpected event in my family, put it out of my power to pursue this or any other intention, respecting the education of children; that I turned my thoughts to the studies of youth; and the methods of conducting them, may be the subjects of another course.

I take my leave of you, for this season, with only requesting you to recollect—whatever problematic opinions I may have advanced; whatever errors I may have committed in deductions from experience or facts,—I have uniformly held these objects before you, that a personal attention and care of your children, are not only duties, but they occasion all those attachments, affections, and pleasures, which are the principal ingredients in the happiness of human life.

END OF VOLUME THE SECOND.

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